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"Those having torches will pass them on to others."

—Plato and Swami Ram Krishan

An Easy English Translation of

THE BHAGAVADGITA

OR

THE SONG DIVINE

With Explanations

(*Revised, improved and enlarged*)

1991

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SALUTATIONS

Prostrations to my worshipful Sadguru and God by whose infinite grace and mercy I am undertaking the work of writing this sacred book with the greatest love and faith.

OM TAT SAT

Dedication

Dedicated to the sweet, loving and everlasting memory of my late worshipful Maternal Grandmother with supreme faithful and affection.

To her be my homage !

OM TAT SAT

Publisher's Note

The aim of the author in writing this book is to place in the hands of our readers an easy English translation of the Gita, not beyond their understanding So our object is to make the study of the Gita easy. So the use of difficult words has been avoided and equivalents of difficult words have been given either in brackets or explained at the end of the translation of the verse.

This book has been written in an easy and simple style to facilitate the work of our readers. Many books on the Gita contain very difficult words which are beyond the comprehension of the readers and so it requires a frequent use of a dictionary and this is a boring business. In this book the work of our readers has been simplified.

Our readers will love to read this book and not feel bored

because difficult words has been explained and explanations have been given where necessary. So we hope our readers will see that the study of this book is a treat or a play and not a toil because it will put no strain or burden what-so-ever either on their mind or brain or body.

Their interest in or enthusiam (zeal) for the study of this book will not flag and they will like to go to the end of the book all at once.

We shall feel highly grateful if our readers study this book very carefully, understand it and live up to its teachings. Where there is the Gita, there is no sorrow or pain.

So banish your blue eyes by the study of this universal scripture. This book contains the sweet honey or nector of fragrant flowers culled from many gardens and its sweet smell will always refresh your brain, heart and body. So we assure you that the study of this book will benefit you a good deal and do you immense good.

Suggestions for improvement will be cordially welcomed.

April 1, 1987.

Your Humble Servant.

OM TAT SAT

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The Greatness (Glory) of the Gita

The Gita contains divine words directly emanating from the lotus-like lips of the Lord Himself. It is the life-breath and the heart of the Lord. So its glory is infinite, unlimited. It beggars all description. It is an incomparable book. Its language is so sweet, easy and simple that man can easily understand it. It is the essence of the Vedas and the Upanishads. The Mahabharata also says, 'सर्वशास्त्रमयी गीता' —"The Gita comprises all the scriptures". The big boss serves for all. (हाथी के पांव में सब का पांव). So it is superior to and the best of all scriptures. The great divine sage Vedavyasa himself says :

गीता सुगीता कर्त्तव्या किमन्यैः शास्त्रसंग्र है : (शास्त्र विस्तरैः) ।
या स्वयं पद्मनाभस्य मुखपद्माद्विनिस्सृता ॥

"The Gita alone shuld be sung, heard, recited, studied, taught, pondered over and assimilated properly and well. What is the use of studying other elaborate scriptures ? For the Gita has emerged directly from the lotus-like lips of God Vishnu himself.

Moreover, the Lord Himself also describes its glory at the end of *Gita* (*Vide* Chapter XVIII verse to and 71). So we should live up to its teachings.

If Upanishads are cows, the Gita is their milk. Then what need is there to keep a cow ? Moreover every one cannot afford to keep a cow. Cows cannot be taken everywhere but the Gita is portable.

The Gita is a universal scripture. It is for all irrespective of caste, creed or colour. It contains seven hundred verses of pragmatic (practical) value. It is rare pearl and a priceless gem. Though it is an ancient scripture, its freshness newness, fragrance and value has not diminished or dwindled a jot or a bit.

The Gita is the waterfall of knowledge which queuches the thirst of aspirants. It is brilliant diamond nay, it is the nine of diamonds. It is a bunch of seven hundred flowers of sprictural truths and doctrines culled from the Upanishads. It is a life giving herb and the Ganga of nectar. It is a panacea or a sole and specific remedy for all the diseases of a body, the mind and the heart. It enables a person to bear the hardships of life calmly and smilingly by resigning to the sweet will of the Lord or by taking refuge in Him and thus man becomes a carolling robin under all circumstances. This is living up to Vedanta. It makes man bold, brave fearless and fit for the battle and struggle of life. It tells us the easiest, the simplest and unique way of getting Liberation through Desireless or Selfless Action. Do your appointed duty selflessly is the clarion call of tha Gita.

How can we be free from the bondage of Action ? In this redgar the Gita clearly says—"By desireless Action." So the

Gita is scripture of the Yoga of Action. The object of the Gita is Self-realization or God-realization and the unique remedy for the attainment of this object is the abandoment of the fruit or reward of Action.

When the Lord, Arjuna, Sanjay or Daritrashtra spoke, their words were simultaneously recorded by the great sage Vedvyasa by whose grace this scripture has come down to us.

To the Recorder of the Gita be a hundred fold salutations, prostrations, homage and obeisance !

OM TAT SAT

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The Bhagavadgita

The Song Divine (Celestial)

CHAPTER I

The Yoge of Grief of Arjuna

1. Dhritarashra said : Sanjaya, gathered on the sacred soil (i.e. the field of religious activity) of Kurukshetra, eager to fight, what did my children and the childred of Pandu do ?

EXP. (Explanation) : Sanjaya means whose victory is sure. He was the charioteer of Minister of Dhritarashtra.

My children, wife or house etc.--This sense of mineness, this sense of Ahankara (I) is the source (root cause) of the word's tragedy (woe, pain, suffering or sorrow, दुख): This esnes of mineness can be destroyed by dispassion (Vairagya) which itself is the benign outcome of non-attach-

ment (अनासक्ति). Attatchment (मोह) is death. Detatch-is life.

2. Sanjaya said : At that time, seeing the army of the Pandavas drawn by (arrayed) for battle and approaching Dronacharya, king Duryodhana spoke these words :

3. Behold, Teacher, the mighty army of the sons of Pandu arrayed for battle by your wise pupil, Dhrishtadyumna, son of Drupda.

EXP : The Kauravas had eleven Akshauni army but the Pandavas had only seven Akshaunis. One Akshauni had 21870 elephants, 21870 chariots, 65610 horses and 109350 foot soldiers (idfantry).

4, 5, 6. "Here are in this army great archers and heroes equal in mililary prowess to Bhima and Arjuna, such as Satyaki and Virata and the Maharathi (warrior chief) Drupada, Dhrishtaketu, Chekitana and the valiant king of Kashi and Purujit, Kuntibhoja, and Saibya, the best of men, and mighty Yudhamanyu, and valiant Uttamauja, Abhimanyu, the son of Subhadra, and the five sons of Draupadi,—all of them Maharathis (warrior chiefs).

7. O best of Brahmins, know them also who are the principal warriors on our side,—the generals of my army. For your information, I mention them ahead :

8. "Yourself and Bhishma and Karna and Kripa, who is ever victorious in battle ; and even so Aswatthama, Vikarna and Bhurisrava". (the see of Somadatta).

9. And there are many other heroes, equipped with various weapons and missilies, who had staked their lives for me, all skilled in warfare"

10. "This army of ours, fully protected by Bhishma, is unlimted ; while that army of theirs, guarded in every way by Bhima, is easy to count.

11. "Therefore, stationed in your respective positions on

all fronts, do you all guard Bhishma in particular on all sides".

12. The grand old man of the Kaurava race, their glorious graddsire Bhishma, to cheer up Duroyodhna, roared terribly like a lion and blew his conch.

13. Then conches, kettledrums, tabors, drums and trumpets suddenly blared forth and the noise was tremendous.

14. Then, seated in a glorious chariot drawn by white horses, Sri. Krishna as well as Arjuna blew their celestial conches.

EXP : Madhava : Ma-Laxmi, dhava=ower there of soil means the Lord of Laxmi (i.e. Vishnu). Hence it means Krishna because he was the embodied aspect of Vishnu.

15. Shri Krishna blew His Conch named Panchajanya ; Arjuna, his own called Devadatta (god-given), while Bhima doer of terrible deeds, blew his mighty conch Paundra.

16. King Yudhishthira, son of Kunti, blew his conch Anantavijaya, while Nakula and Sahadeva blew theirs, known as Sughosha and Manipushpaka respectively.

17. 18. And the excellent archer, the King of Kashi, and Sikhandi, the Maharathi (great cer-warrior), Dhrishtadyumda and Virata, and invincible Satyaki, Drupda as well as the five sons of Draupadi, and the mighty-armed Abhimanyu. son of Subhadra, all of them, O lord of the earth, severally blew their respective conches from all sides.

19. And the terrible sound enhoing through heaven and earth, rent the hearts of Dhritarashtra's sons.

20, 21. Now, O lord of the earth, seeing your sons arrayed against him and when missiles were ready to the hurled Arjuna, son of Pandu, took up his bow and then addressed the following words to Shri Krishna, "Krishna play (stay) my chariot between the two armies.

22. "And keep it there till I have carefully observed these warriors drawn up for battle, and have seen with whom I have to engage myself in this fight.

23. "I shall gaze on (look on) the well-wishers in this war of evil-minded Duryodhana, whoever have assembled on this side and are ready for the fight."

24, 25. Sanjya said : · O king, thus addressed by Arjuna, Shri Krishna placed (stayed) the magnificent chariot between the two armies in front of Bhishma, Darona and all the kings and said, " Arjuna, behold these Kauravas assembled here".

EXP : Gurudakishna : Conqueror of sleep (i.e.) Arjuna. It also means one whose hair (Kesha) are gods i.e. closely growing or matted or curly i.e. Arjuna.

Harishikesha : Gives of joy i.e. Krishna.

26, 27, 28, 29 Now Arjuna saw stationed there in both the armies his uncles and granduncles, teachers, maternal uncles, brothers and cousins, sons and grandsons, friends, fathers-in-law and well-wishers as well. Seeing all those relations present there, he was filled with deep compassion, and uttered these words and sadness. Arjuna said : Krishna, at the sight of these kinsmen thus arrayed and longing for battle my limbs give way, and my mouth is parched: nay, my frame shakes and hair stands on end.

EXP : Krishna : (i) He who is dark blue in colour indealing. His infinitude.

(ii) Krish—existence. Na—bliss, He who is existence, knowledge and bliss.

(iii) He who saves the devotees from distress (दु:ख भंजन) ।

(iv) Conquers of evil.

30. The bow, Gandiva, slips from my hand and my skin too burns all over, my brain is whirling, as it were, and I am not able even to stand.

31 And Keshva, I see evil omens nor do I see any good in killing my kinsmen in battle.

32. Krishna, I desire not victory ; nor kingdom, not pleasures Govinda of what use will kingdom, or enjoymenrs or even life be to us.

33, 34. Those very persons for whose sake we covet the throne, luxuries and pleasures,—teachers, uncles, sons and even so grand-uncles, maternal uncles. Father-in-law, grand-nephews, brothers-in-law and other relations,—here stand on the battle-field, abondoning their lives and wealth.

35. O Slayer of Madhu, (krishna), I do not want to kill them, though they may slay me, even for the throne of the three words ; how then, for this earth.

36. Slayer of Jana (Krishna), how can we hope to be happy by slaying the sons of Dhritarashtra ; killing these desperadoes (felons, महापापी या आततताई) sin will surely take hold of us.

EXP : Desperadoes (criminals) are persons who are ready to commit the following serious crimes, atrocities or cruel acts : (1) Those who burn down buildings (2) Those who give poison (3) Those who are ready to kill with a weapon (4) Those who wrongfully take possession of, seize or ururp land or property 5) Those who wrongfully take possession of or seize the wealth of others. 6- Those who abduct women by force.

Duryodhana etc had all these bad marks of felons.

37. Therefore, Krishna, it does not behove us to kill our relations, the sons of Dhritarashtra. For how can we be happy after killing our own kinsmen ?

38, 39. Even if these people, with minds blinded by greed, see no evil in destroyiyg their own race and no sin in treachery to friends, why should not we, O Krishna, who see clearly the sin involved in the destruction of one's family, think of turning away from this crime ?

40. Age-long family traditions perish with the destruction of a family ; and virtue having been lost, vice (sin, Adharma) takes hold of the entire race.

41. When vice (Adarma), prevails Krishna the women of the family become corrupt ; and with the corruption of women, O descendant of Vrishni, there ensuses an intermingling of castes.

42. Intermixture of castes draggeth the destroyers of the race as well as the race itself to hell. Deprived of the offerings of rice-balls and water libation, (Sraddha, Tarapana, etc,) the manes (ancestors) of their race also fall.

EXP : The great oriental scholar Max Mullar writes : "To keep alive the memory of our parents, to feel their presence during the trails of life, to be influenced by their lives, to honour their name—that is the Sharadha ceremony that should be performed by us whatever our religion may be."

43. Through these misdeeds of slayers of family bringing about an intermixture of castes, the age long caste-traditions and family customs of the killers of the race are destroyed.

44. Krishna, we hear that men who have lost their family traditions dwell in hell for an indefinite period of time.

EXP : Janardhana : One who is not subject to rebirth ends the rebirth of others i.e Krishna.

45. Alas ! Though possessed of intelligence, we have resolved to commit a great sin in that from greed of throne and enjoyment and we are intent on killing our own kinsmen.

46. It would be better for me if the sons of Dhritarashtra armed with weapons, killed me in battle while I was unarmed and unresisting.

47. Sanjava said : Arjuna, whose mind was agitated by grief on the battle-field, having spoken thus, and having thrown aside his bow and arrows, sank into his chariot seat.

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CHAPTER II

Sankhyayoga or The Yoga of Knowledge

1. Sanjaya said : Sri Krishna then addressed the follow-

ing words to Arjuna, who was as mentioned before overwhelmed with pity, whose eyes were filled with tears and agitated, and who was full of sorrow.

2. The Blessed Lord said : Arjuna, how has this infatuation (Moha) overtaken you at this odd hour (critical juncture ? It is not worthy of noble souls ; neither will it bring heaven, nor fame to you.

EXP : Aryan : The word refers to no race or stock. It means a highly cultured person who serupulrusly adheres to Dharma Manu Smriti says that children born of parents imbued with self-control and austerity are Aryans and those others born of lust are non-Aryans.

He is no Aryan who fails to face a juncture and is unfit for the here and the here after.

3. Yield not to unmanliness, Arjuna ; ill does it become you. Casting off this petty impotence of the heart, stand up, scorcher of enemies.

EXP : The Lord chides Arjuna for his momentary weakness. The Atma cannot be attained by the weak. Yoga and Liberation are possible because of strength. Strength is life. weakness is death, for sorrowing takes away manliness and renders man unflt for Enlightenment.

4. Arjuna said ; How Krishna, shall I fight Bhishma and Drona with arrows on the battle-field ? They are both worthy of deepest reverence, O destroyer of foes.

5 It is better to live by begging in this world than slaying these noble elders, because even after killing them we shall after all enjoy blood stained pleasure in the form of wealth and sense-enjoyments.

6. We do not even know which is better for us—to fight or not to fight ; nor do we know whether we shall win or whether they will conquer us. Those very sons of Dhritarashtra, killing whom we do not even wish to live, are arrayed against us.

7 With my very being weighed down with the vice of faint-heartedness and my mind puzzled with regard to duty, I supplicate You. Tell me that which is decidedly good. I

am your desciple. Pray instruct (teach) me, who have sought refuge in you.

8. For even on obtaining undisputed sovereignty and a flourishing kingdom on this earth and lordship over the gods, I do not see any means that can drive away the grief which is drying up my senses.

9. Sayjaya said : O King, having thus spoken to the Lord of senses (Krishna) Arjuna again said to Him, "I will no fight," and became silent.

10. Then, O Dhritarashtra, Shri Krishna, as if smiling addressed the following words to sorrowing Arjuna, in the midst of the two armies.

11. The Blessed Lord said : Arjuna, you grieve over those who should not be grieved for any yet speak words of wisdom (words which only sound wise) ; wise men do not sorrow over (mind or feel happy or unhappy, or thry disregard it) the dead or the living.

12. In fact, there was never a time when I was not or when you or these kings were not. Nor it is a fact that in the future we shall all cease to be.

EXP : Bodies appear and disappear, not so the soul which ever is.

13. Just as boyhood, youth and old age are attributed to the soul (dweller in the body) through this body, even so it attains another body. The wise man does not get deluded about this.

EXP :—Changes like boyhood, youth and old age pertain to the body, not to the soul which is even changeless. Similarly birth and death relate to the gross body, not to the soul which is unborn and deathless.

14. O son of Kunti, the contacts between the senses and their objects, which give rise to the feelings of heat and cold, pleasure and pain etc, are impermanent and they come and go : therefore, Arjuna, ignore (or endure) them. Benefit of eduring heat and cold etc.

15. Arjuna, the wise man to whom pain and pleasure

are alike (or who is the same of pleasure and pain), and who is not tormented by these contacts, becomes eligible for immortality.

16. The unreal has no existence, and the real (e.g. the soul) never ceases to be, the reality of both has thus been preceived by the seers of truth. (i. e. the truth about 'is' and 'is not' or 'sat or asat'). Death is the experience of the body not the Self).

17. Know That alone to be imperishable which pervades this universe ; for no one has power to destroy this indestructible substance (or One).

18 All these bodies of the imperishable, illimitable and eternal soul are spoken of as perishable ; therefore, Arjuna fight.

19. They both fail to see the truth. he who knows the soul as slayer and he who takes it as slain for verily the soul neither kills, nor is killed.

20. The soul is never born nor dies ; nor having been it again comes into being (or nor having come to be, does it cease to be). For it is unborn, eternal, everlasting and ancient, even through the body is slain, the soul is not.

21. Arjuna, how and whom will the man who knows this soul to be imperishable, eternal and free from birth and decay, cause to be killed, and how and whom will he kill ? (because the Self is a witness, not the doer).

22. As a man casting off worn-out garments, takes other new ones, likewise the embodied soul, casting off worn out bodies, enters into others which are new.

EXP : Seed dies into a new life and so does man. There is no death. It is a transition death is a stage to be passed as we would pass from childhood in youtn or from youth in manhood.

Rebirth of the embodied : The mental make up (sansborns) of the Jivatma does die along with the gross body. It is called the rubtle body. This is the core of the Jivatman. After death it assures a new body (Schidananda). Birth is the entry of the embodied soul (Jiva) and death is its leaving the

body. The soul moves not from place to place but the Jiva moves from one body to another.

23. We-apons cannot cut it nor can fire burn it ; water cannot wet it nor can wind dryit.

24. For this soul is incapable of being cut ; it cannot be burnt, water cannot wet it and it is undriable as well. This soul is enternal, omnipresent, immovable, unchanging and everlasting.

25. This soul is unmanifest ; it is unthinkable ; and it is spoken of as immutable (unchanging). Therefore, knowing this as such, you should not grieve

26. And, Arjuna, even if you regard this soul as constantly taking birth, and constantly dying, you should not grieve like this.

27. For in that case certain is death for the born, and certain is birth for the dead. You should not, therefore, grieve over the inevitable.

28. Arjuna, all beings were unmanifest before they were born, and will become unmanifest again when they were dead ; they were manifest only during the time between birth and death What room, then, for lamentation ?

EXP : The inevitable is without a remedy and must be accepted in a spirit of resignation.

The Mahabhart's says : He cometh from the unseen and to the unseen he returneth. He is not there, nor thou his. Why this vain lumenlation ?

29. Hardly some regard this soul as marvellous, another likewise speaks thereof as marvellous, and another hears of it as marvellous ; while there are some who know (understand) it not even on hearing of it.

30. Arjuna, this soul dwelling in the bodies of all can never be slain ; therefore, it does not behave you to mourn (grieve) for anyone.

31. Besides, considering your own duty (Dharma) you should not waver, for there is nothing more welcome for a man of the warrior class than a righteous war.

32. Arjuna, happy are the Kshatriyas who get such an unsolicated (unsought) opportunity for war, which is an open door to heaven.

33. Now, if you will not wage this righteous war, then, shirking your duty and loosing your reputation, you will incur sin.

EXP : Omission of doing the right thing at the proper time is more potenl for evil than the commission of the bad thing.

34. Nay, people will also pour undying infamy (dishonour) on you ; and infamy brought on a man enjoying popular esteem is worse than death.

35. And the great car-warriors, who held you in high esthem, will not make light of you, thinking that you have fled from battle out of fear.

36. And your enemies, disparaging (slandering) your might, will speak many unbecoming words ; what can be more distressing (painful) than this ?

37. Either slain in battle you will attain heaven, or gaining victory you will enjoy sovereignity of the earth, therefore, arise, (stand up), Arjuna, determined to fight.

38. Treating alike (Taking as equal) victory and defeat, gain or loss, pleasure and pain, get ready for the fight, then ; fighting thus you will not incur sin.

EXP : This one verse sums of the main teachings of the Gita. Here the Lord appeals to the highest i.e. ashram or dedication to the divine. He introduces yoga into the earth by life. For self-culture a difference frame of mind is needed. Such people disentangle then solves from likes and dislikes in this way mind becomes strong and steady otherwise it loses its steaming (power of endurance).

39. Arjuna, this teaching has been presented to you from the point of view of Gyanayoga, now hear the same as presented from the point of view Karmayoga (the Yoga of selfless action). Equipped with this teaching, you will be able to throw off completely the shackles (bonds) of Karma.

EXP : The principle of self knowledge has been taught in 11-30. The Yoga or the practice thereof will be taught in 40—4 , 45—53. Sankhya (ज्ञान) and Yoga are the theory and practice of religion. The former relates to the intellectual grasp and clarification while the latter to the translation of it into action. They are the two sides of the same coin. They augment (increase) each other.

40. In this path (of disinterested action) there is no loss of unfinished effort, nor is there fear of contrary result, even a little practice of this discipline (Dharma) saves one from the terrible fear of b rth and death.

41. Arjuna in this Yoga (of disinterested action) the intellect is resolute and one pointed (directed towards one ideal), whereas the intellect (desires or purposes) of the undecided (ignorant men moved with desires) is scattered in many directions and is of endless kinds.

Note :—Here the first word "intellect" means Reason that determines, or decides, the second word 'intellect' means desires.

EXP :—The intellect (Budhi) of the Yogi is determinate and one-pointed because his only goal is Self-realization, but the intellect of the undecided is not one-pointed because their desires are of endless kinds and they have innumberable aims.

42, 43, 44. Arjuna, those who are full of wordly desires and devoted to the letter of the Vedas, (i.e who like the vedic words which praise the fruit of action), who look upon heaven as the supreme goal and argue that there is nothing beyond heaven are unwise. They utter flowery speech (i.e. speech full of praise) recommending many rituals (acts) of various kinds as means for the attainment of pleasure and power (or prosperity) with rebirth as their fruit. Those whose minds are carried away (stolen away) by such words, and who are deeply attached to (cling to) pleasure and worldly power (or prosperity), cannot attain the determinate intellect concentrated on God.

EXP :—Persons attached to pleasure cannot have perfect steadfastness of mind in divine Meditation. They cannot

have smadhi (absorption in God-consciousness produced by deep Meditation).

45. Arjuna the Vedas thus deal with the three Gunas of modes of Prakrti, and their evolutes (effects) in the form of wordly enjoyments, as well as the means of attaining such enjoyments ; be thou indifferent to those enjoyments and their means, rising above pairs of opposites like pleasure and pain. etc, established in the Eternal Existence (God, absolutely unconcerned about the supply of wants and the preservation of what has been already attained, and with the mind completely under control.

EXP :—*The three Gunas are* :—(1) *Sattava*—is a purity, harmony etc (2) *Rajas*—it is motion, activity or passion (Raga) (3) *Tamas*—it is inertia, darkness etc.

46. A Brahmin, who has obtained enlightenment, has the same use for all the Vedas as one has for a small reservior of water in a place flooded with water on all sides.

EXP :—A man of Self knowledge has no need whatsoever of the vedas.

47. Your right is to work only, but never to the fruit thereof. Let not the fruit of action be your object, nor let your attachment be to inaction.

EXP : This teaching contains the seed of true socialism. Accumulation of fruits of labour is properity and property is often tyranny. Here on lies the turning point in life from prayers to Shreyas. Karma with desire entangles.

48. Arjuna, perform your duties established in Yoga, renouncing attachment, and indifferent to success and failure ; evenness of mind (equanimity) is called Yoga.

EXP :—Pracice of Karmayoga includes the following :

1. Feel that the word is a manifestation of the Lord. So see God in all beings and in everything.

2. Constantly repeat the Name of the Lord mentally, silently or within the breath when the activities are going on at physical level.

हथ कार वल, दिल यार वल ।

3. Feel that God is the Inner Ruler who manipulates your body and mind (i e. your actions). So give up the idea of doership. Feel that you are an instrument in His hands. He sees with your eyes, eats with your mouth, works with your hand etc. The yogi holds that all his doings are the doings of the Lord. He lives in the world likely a maid-servant.

4. Be not attached to the fruit of the action.

5. Dedicate all action to Him.

6. Develop evenmindedness in success and failure in pleasure and pain etc. Who can easily religious her assumed ownership of the master's property and is prepared for separation from either posscessions.

49. Action (with a selfish motive) is far interior to this Yoga in the form of equanimity. Do you seek refuge in this eveness of mind, Arjuna ; for poor and miserable are those who crave (work or act) for fruit (of action).

50. Endowed with equanlinity, one casts away (freesonself) in this life both good and evil. Therefore, strive for the practice of this Yoga of equanimity. Skill in action lies in (the practice of this) Yoga. (i.e. Yoga is skill in action),

51. For wise men posseesing evenmindedness renouncing the fruit of actions and freed from the shackles (bonds, fetters) of birth, attain the blissful supreme state (of God realization).

EXP :—Yoga is the pannacea (remedy for everything) for evils in the world. Converting evil into good is the best of all skills. So with the aid of the perishable phenomenon get at the Imperishable Noumenon (Self-realization).

This is a turning point in life from Preyas (Pravriti) to Shreyas (Nivriti). Good accrues from detachment but action with desire entangles. So no desire should take possession of you. The Yogi takes all the activities as the doings of the Lord. So play the giver and not the grabber. (Who is always derious of making money). Work of right type is a bridge between Karma and Gyana or Bhakti. Action is good or bad according to the intention

of the doer. So with the aid of the perishable get at the Imperishable.

Goe the says, "The Gita's teaching of non-possession means that we should act as trustess and not regard an iota of our possession as our own. This presupposes a change of heart and a change of attitude."

52. When your mind (intellect) will have fully crossed the mire of delusion (i e. identifying Self with non-self or Moha), you will then grow indifferent to the enjoyments of this world and the next that have been heard of as well as to those that are yet to be heard of (in scriptures).

53. When your intellect, confused (tossed about) by hearing conflicting statement (i.e.) interpretations of vedic texts), will remain steady and undistracted (in meditation on God), you will then attain Yoga (or lasting union with God).

EXP : When mentation (worldy thoughts) ceases, it is called Smadhi or spiritual illumination.

54. Arjuna said : Krishna, what is the definition (mark) of a God-realized soul, stable of mind and established in Samadhi (perfect tranquillity of mind)? He does the man of stable mind speak, how does he sit, how does he walk?

55. The Blessed Lord said : Arjuna, when one throughly abandons all cravings (desires) of the mind, and is satisfied in the Self through (the joy of) the Self, then he is called stable of mind.

EXP :—He abandons all desires and finds bliss (joy) in the Atma. Fire the hot, it need not go anywhere in search of warmth. Even so Atma is bliss and one need not go out in search of bliss.

"He who is dead, as it were, when alive, that is to say is desireless as a corpse, becomes competent for Braham-Gyana" (Swami Ramkrishan).

56. The sage (or the man of meditation), whose mind remains unperturbed amid sorrows, whose thirst for pleasures has altogether disappeared (who does not hanker after happiness) and who is free from passion (attachment, Raga),

fear and anger, is called stable of mind.

EXP :—Passion and anger deprive one of discrimination. So they do not behove an aspirant. Fear, born of ignorance deprives man of manliness. It is worse than death. The Gyani fears nothing, not even death. Fearlessness is the message of the upanishads.

57. He who is unattached to everything, and metting with good and evil) or likes and dislikes), neither rejoices nor is vexed, his mind is stable. The muni is one whose mind delights in the self as steadily and uninterruptedly.

EXP :—His gaze is centered on the Atma. He cannot turn to sense world in walking thought or sleep. His desires for pleasure is dead. As the unbroken flow of oil from its contains is.

58. When like a tortoise, which draws in its limbs (into a shell) from all directions, he withdraws his senses from the sense-objects, his mind should be considered as stable.

EXP : The seer sits in the world with his senses controlled as the tortoise sits within its shell to protect itself from all possible dangers. So it is natural for a perfect man to be an introvert. This process is called Pratyahara.

As a man volts from within and sits indoors undisturbed, so the seer delights in the self. So the complete mastry over the senses is characteristic of him.

59. Sense-objects turn away from him, who does not enjoy them with his senses ; but the taste for them persists ; this relish (longing or desires) also disappears in the case of the man of stable mind when he sees the Supreme.

EXP :—Renunciation should not be merely of sense objects. Inner renunciation is also necessary. When one is filled with God-love and the joy of God-realization, the least vestige (sign) of sensual longing vanishes.

60. 'Turbulent (hard to control', violent or exciting) by nature, the senses even of a wise man, who is practising (striving for) self-control, forcibly carry away (snatch away) his mind, Arjuna.

EXP :—Spiritual progress is measured by the yardstick

of sense,control. The senses are as rebellious (rejecting control) and stubborn (अड़ियल) as wild horses newely harnessed. So they are full of danger.

61 Therefore, (the steadfast), having controlled all his senses and collecting his mind one should sit for meditation, devoting oneself heart and soul to Me, (i.e. focussing his mind on me, his supreme goal). For he, whose senses are mastered, is known to have a stable mind.

62 The man thinking of sense-objects develops attachment for them : from attachment springs up desire, to possess those objects) and from desire (unfulfilled) ensures anger.

63 From anger arises infatuation (indiscrimination, Aviveka) from infatuation, loss of memory (of things good and bad) from loss of memory, loss of Reason (Budhi), and from loss of Reason one goes to complete ruin.

EXP :—Anger is temporary insanity but when the mind is permanently upset, it is lunacy (madness).

EXP :—A minute peepal seed gets into a crack in the wall, sprouts, grows and sents the wall as under. Similarly an evil thought germinates (comes) in the mind, develops in its own way and wrecks the man ultimately. Good thought mends and makes man while evil one mars and ends him.

64. But the man of disciplined mind, while enjoying (or moving among) the various sense-objects through his senses, which are disciplined (under restraint) and free from likes and dislikes (attraction or aversion), attains peace of mind.

EXP :—A pure heart becomes a mirror in which Atma is reflected best and you get the Darshan of the Lord.

65. With the attainment of such peace of mind, all his sorrows come to an end ; and the intellect of such a person of tranquil mind, soon withdrawing itself from all sides, becomes firmly established in God.

66 He who has not controlled his mind and senses can have no steady determinate Reason (Budhi), nor can such an undisciplined man have belief (in God i.e. Bhakti or man without meditation). The unbelieving man can have no

peace ; and how can there be happiness for one lacking peace of mind ?

EXP :—Control of senses by means of control of the mind is at the root of all means of reaching Perfection.

"Clay can be moulded into any fine shape or form but baked clay is of no use for this purpose. Similarly, mind burnt with profuse desire is unfit for taking divine moulds".

—S. Ram Krishan.

67. As the mind (or the gale) carries away a boat upon the waters, even so of the senses moving among sense-objects, the one sense to which the mind is joined, takes away his discrimination (understanding or Budhi).

EXP :—A ship without a rudder is at the mercy of strong wind. Mind (the rudder of the senses) that follows in the wake of wandering senses is naturally led astray.

Senses are involuntarily drawn to the sense objects, "The wick that contracts the flame gets lit. Similarly, the mind that communes (unites) with Atma gets illumined"

S. Chidanad.

'Sense-pleasures are like itching eczema. There is pleasure in violently scratching it, but the disease gets aggravated thereby. Similarly, by yielding to sense pleasures, mind gets more entangled in them". —S Ram Krishan.

68. Therefore Arjuna, he, whose senses are completely restrained (with drawn) from their objects, is said to have a stable mind (Budhi).

EXP :—Control of the senses and the mind is the touchstone of a steady Reason.

The deciding factor is the attitude with which the senses are directed on the senses-objects. Seeing them with covetousness in sin, while viewing them as objects of adoration (worship) is virtue. Beholding the body of a person with lustful eyes is a sin, but viewing it as the temple of the Lord is virtue All the five senses can thus be sublimated (perfected) so that God is contacted in them.

69. That which is night to all beings, in that state (of

Divine Knowledge and supreme bliss) the God-realized Yogi keeps awake, (that is his eyes are open to truths which are shut out from the common sight) and that (the ever changing, transient worldly happiness) in which all beings keep awake is night to the seer (Muni or sage) (i.e. that which is real for the masses is illusion (maya) for the sage.

EXP :—When (i.e. in the day time) ordinary men awake to worldly life or sense-life, the sage is sleep to the things of the world. So it is night for him. When (i.e. at night) the sage wakes to the truths, the masses are asleep to those truths. The sage's centre of love has shifted from the world and its pleasures to God and His love. The eyes of the sage are always set on God but ordinary people are asleep to Him.

70. As the waters of different rivers enter the ocean, which though full on all sides, remains undisturbed, likewise he in whom all enjoyments (sense objects) merge themselves (without disturbing his peace) attains peace ; not he who hankers after after such enjoyments.

EXP :—He does not give up action but performs it, remaining as peaceful as the waveless ocean.

The mind of the sage is like a waveless ocean of consciousness without a speck of mentation. The sensations brought in by the sense object get themselves merged in that vast ocean of consciousness.

71. He who has given up all desires, and moves without attachment, egoism (sense of I and mine) and thirst for enjoyment (sense-objects) attains peace.

Note :—The Lord answers the questions of Arjuna (in verse 54) as follows :

(*1*) *What is the mark of God-realized soul* ? For answer see verses 55-58, 61, 64, 68, 70 and 71.

(2) *How does he speak* ? Answer : His desire for pleasure is dead. So he receives calmly whatever comes as gift from God. From his mouth never come words of praise or censure. His speech does not show that he is happy or unhappy when he receives good or bad things of life nor does he

praise that good thing, nor does he grumble about bad things he receives from God. He takes good or evil alike. He does not say that he is happy or miserable, lucky or unlucky. He resigns to the will of God and accepts things calmely and patiently. This is how he speaks. (see No. 57)

(3) *How does he sit ?* For answer see verses No. 58, 61.

(4) How does he walk (move about) ? It means how he enjoys the sense objects. Answer :—He enjoys the sense-objects with his sense under control (or restraint). He moves among the sense-objects with an unattached frame of mind like the lotus in a pond. i.e. without Sanga. Also see verses 64, 69, 70s 71).

दुनियां में रह रहा हूं तलबगार (इच्छुक नहीं)।

बाज़ार में गुजर रहा हूं, खरीददार नहीं।

EXP :—He sists with his senses controlled. He is an introvert. So he sits harmonized, I his supreme goal and detaches himself from the desire-life of senses. As a man bolts from within and sits indoors undisturbed. Like a sage he delights in the Self as steadily as the unbroken flow of oil from its container.

Calmness comes to the extent desire is quelled. The ego or the feeling of I and mine causes bondage. Deorship and ownership also come from this ego Just as waves put on the appearance of separate volumes of water, but actually the sea is one undivided mass of water. Similarly, ego makes man feel that he is a separate existence. With the cessation of desire this ego will disappear because desire is the root cause of separate individuality or existence.

72. Arjuna, such is the state of the God-realised soul ; having reached this state, he overcomes delusion (or he is not deceived). And established in the state, even at last moment, he atiains Brahmic Bliss.

EXP :—This state of mind has to be maintained at the moment of death or he will he re-born according to the desire of the last moment. So desire is the cause of re-birth and therefore if we want to annihilate (destroy) desire at the time of death, we must practise the annihilation of desire before

we reach the point of death because at that time mind works not according to one's sweet will but according to one's habits It is difficult to destroy death except by the special divine blessing (grace).

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CHAPTER III

Karamyoga or The Yoga of Action

1. Arjuna said : Krishṅa, if you consider knowledge as superior to Action, why then do You engage me in this dreadful action, Kesava !

EXP :—The Lord never said before that knowledge is superior to action. But Arjuna mistook Equanimity of Reason for knowledge (II—49), So he says that if Equanimity of Reason is superior to action, then it is enough if one makes ones Reason equably by knowledge and so it does not follow that it is necessary to perform Action. So the Lord clears the doubt of Arjuna in chapters III and IV that action must be performed even by a man of stable mind.

2. You are, as it were, puzzling my mind (understanding by these seemingly preplexing expressions (words) therefore, tell my definitely the one discipline (way) by which I may obtain the highest good.

3. The Blessed Lord said : Arjuna (o sinless one), in this world two courses of Sadhana (spiritual discipline) have been taught by Me in the past. In the case of the Sankhya-yogi (i e. who prefers mediation to external action), the Sadhana proceeds along the path of Knowledge : whereas in the case of the Karmayogi (i,e. man of action), it proceeds along the path of (selfless) Action (i e. yoga by knowledge and yoga by Action).

EXP :– A gyani does not talkly hear say or from books. He speaks because he sees and feels.

Nishtha (course of Sadhava) means that path by following which one ultimately attains liberation.

4. Man does not attain freedom from (bonds of) action (culmination of the discipline (path) of Action (i.e. state of actionlessness or worklessness) without entering upon action ; nor does he reach Perfection (culmination of the discipline of knowledge i.e. Liberation merely by creasing to act (or by renunciation of action).

5. Surely none can ever remain inactive even for a moment ; for every one is helplessly driven to action by nature-born (qualities born of Nature or Prakriti).

EXP :—These gunas are the involuntary forces which set in motion the senses of the body.

6. He who sits outwardly restraining (controlling) the organs of action, but dwelling in the mind on the objects of senses, that man of deluded (confused) intellect is called a hypocrite (i e. a man or false conduct(.

EXP :—It is better to be good and called wicked than to be wicked and esteemed good-Sheikh Saadr.

Controlling the senses without controlling the mind is like applying a brake to the wheel of the locomotive when the throttle value (through which steam passes) is fully open which is disastrous, To shut out the steam first and then to apply a brake is to proper course. So do not put the cart before the horse. Do the first thing first.

7. On the other hand, he who controlling the senses by the mind and remaining unattached, undertakes the Yoga of Action through those senses, Arjuna, he excels.

EXP :—The unbridled senses are like the poisonous snake playing havoc among people. The curbed senses are like the inactive snake almost beaten to death.

—Swami Ram Krishan

Karmayoga is the dedication of mind and body on the divine altar or to the Lord of His service.

8. Therefore, do you perform your allotted duty (or obligatory work i e, action prescribed as a duty by scriptures) for action is better than inaction. Desisting from act-

ion, you cannot even maintain your body.

EXP :—Idleness rusts the body and the mind. If breeds illness. A key in use is always bright (चलते पुर्जे को जंग नहीं लगता।)

9. Man is bound by his own action except when it is performed for the sake of sacrifice (acts for the good of the people). Therefore, Arjuna, do you efficiently perform your duty (action), free from attachment, for the sake of sacrifice or for the Lord alone.

EXP :—Sacrifice is self-denial which becomes (Atamsamarpan) Self-realization. So self-dedication is the highest law of life.

In the Yoga of knowledge we sacrifice (renounce) ignorance, in the Yoga of Action we renounce result fruit or reward. In the Yoga of Love (Bhakti) we renounce attraction (Raga) and repulsion (dvesha).

Yajna leads man to shreyas (निश्रांत मार्ग). More water shrouts in the well from which water is taken out.

FXP :—In an virtue ever accure from the frame of mind.

Yajna (sacrifice) is the means to an end either of prosperity in liberation according us it is performed with without desire.

10. Having created mankind together with sacrifice at the beginning of creation, the Creator, Brahma, said to them. "You shall prosper by this ; may this yield the enjoyment you seek (or may it be the giver of your desired objects).

11. "Foster (Nourish) the gods through this (sacrifice), and let the gods be gracious to you Each fostering other disinterestedly (selflessly) you will attain the highest (supreme) good.

EXP :—As the fuel that gives itself away to fire becomes fire in its turn, the devotees who surrender their everything to the Lord, become all Divinity.

12. "Fostered by sacrifice, the goods will surely bestow

on you unasked all the desired enjoyments (or objects). He who enjoys the gifts bestowed by them, without giving them in return, is undoubtenly a thief."

EXP :—He who makes no sacrifice but appropriates everything to himself is to runner and thief. When a balance is struck between receipts and gifts, the righteous man is he who gives more than he receives.

An aspirant cooks food in a worshipful mood and then dedicates it to the Lord. It is then eaten by the devotee as grace (Parsad) from the Lord and not as an object of enjoyment. Here lies the difference between the indulgent (bhogi). Who cooks far himself and the devotee who cooks for the Lord.

All wealth is a gift from God and a trust (ईवादत) for the services the poor lost in the life of him who lives far himself.

13. The virtuous (The good) who partake of what is left after sacrifice are absolved of (are free from) all sins. Those sinful ones who cook for the sake of nourishing their body alone eat only sin.

EXP :—It is God who has became the entire universe. All beings are, therefore, to be regarded as various manifestations of God. So serve all and feed others first and then eat yourself.

14, 15. All beings are evolved (sprung) from food ; production of food is dependent on rain ; rain ensues from sacrifice and sacrifice, is rooted in (born of) action. Know that action has it origin in Brahama i e. Prakirti and Prakriti or Brahama proceeds from the Indestructible (God) ; hence the all-pervadings Infinite is always present (or primarily worshipped) in sacrifice.

16. Arjuna, he who does not follow the wheel of action or sacrifice thus set going in this world (i.e. does not perform his duties), sinful and sensual, (one who rejoices in the sences) he lives in vain.

17. He, however, who takes delight in the Self alone and is satisfied with the Self, and is contended in the Self, has

no (obligatory) duty (i.e. verily there is nothing for him todo).

EXP :—The Atma is actionless. Mind acts The river is active until it reaches the ocean. After merging in it, its functioning is over. Similarly when the mind merges in the Atman, it ceases functioning. Atma is Bliss. So the mind that is set in the Self is ever satisfied. The object (or parpose) of all activities is for the mind to rest in the Atma. So to the mind merged in the Atma, there is no duty to perform because Atma is actionless.

EXP :—"The minute handed the hour hand in the clock are inturelated Though they appear separate they get united also' hourly. The Jivatama and Pramatmas seem separate in time they get united". —S. Ram Krishan

18. In this world that great soul has no use (or personal interest to gain) whatsoever for things done nor for things not done; nor has he selfish dependence of any kind on any creature.

EXP :—Being God-absorbed, he is free. He does not depend on any being for any object.

19. Therefore, always efficiently do your duty without attachment Doing work without attachment, man attains the Supreme (or God).

EXP :—Do your worldly duties, but keep the mind fixed on the Lord. Deviate not from the badly path.

20. It is through action (without attachment) alone that Janka and other wise men reached perfection. (ie became one with God). Having an eye to the welfare or guidance of the world too, you should take to action (i. e. perform action for the welfare of the world).

EXP :—He will never go to Heaven who is content to go alone.

21. For whatever a great man does, that very thing other men also do; whatever standard he sets up, the people follow the same.

22. Arjuna, there is nothing in all the three words for Me to do, nor is there anything worth attaining which is

unattained by Me, yet I continue to work.

23. Should I not engage in action, unwearied at any time, great harm will come to the world, for, Arjuna men follow My way (path) in all matters.

EXP :—Sacrificial action is unwearied because it is not a toil but a joy.

24 If I do not perform action, these words will perish ; nay, I should be the author (cause) of confusion of castes, disorder and of the destruction of these people (by the extinction of Dharma or duty which becomes the cause of commitявляting atrocities which in turn becomes the cause of brought, earth quakes, epidemics famines etc and thus it leads to the destruction of the people or they are re-born as animals, birds, snakes etc i. e. they are hurled into lower wombs which means destruction.)

25. Arjuna, as the unwise (ignorant) act with attachment, so should the wise man, seeking maintenance of the world order, or desiring the welfare of the world or for the guidance of the world act without attachment.

EXP :—The ignorant man lives for himself, but the wise man lives for others.

26. A wise man established in the Self should not unsettle (disturb) the mind (Budhi) of the ignorant attached to action, but should inspire them to perform all their duties, duly (selflessly) performing his own duties (in a spirit of dedication to God's will).

How to root out ego (Ahakara or I) or how to become egoless. 27—32.

27. All actions are being performed by the modes (qualities or gnnas) of Prakriti (Primordial Matter (i e. Matter existing from the beginning). The fool whose mind is deluded (bewildered) by egoism, thinks : "I am the doer". (Thus he gets entangled in his acts).

28. He, however, who knows the truth about the respective spheres of Gunas (modes of Prakriti) and actions (functions), holding that it is the Gunas (in the shape of the senses, mind, etc) that move among the Gunas (sense objects),

does not get attached to them, Arjuna.

EXP :—The wise man considers the Atma as he detached witness. This is the way to attain non-attachment and to root out egoism that prakriti (Nature), not Self, works.

29. Those who are completely deluded by the Gunas (modes) of Prakriti remain attached to those gunas and actions ; the man of perfect knowledge should not unsettle (disturb) the mind of those fools whose knowledge is inperfect or inferior (i. e. the ignorant people).

30. Therefore, dedicating all actions to Me with your mind fixed on Me, the Self of all, freed from hope (or desire) and the feeling of meum (the feeling of 'I and mine') and cured of mental fever (i.e. without grieving) fight.

31. Even those men who, with an uncavilling (not finding fault) and devout mind (full of faith) always follow this teaching of Mine are released from the bondage of all actions.

32. They, however, who finding fault with this teaching of Mine, do not follow (act on) it, take (know) those fools to be blind to matter of all knowledge, senseless and lost, (ruined).

EXP :—It is not enough to know. Knowledge must be put into practice or be ruined.

33. All living creatures follow their tendencies (svabhava nature), even the wise man acts according to the tendencies of his own nature. What use is any external restraint ? (control) or what can repression (control) do avail ?

EXP :—Gunas are a great force. But we are not mere puppets in the hands of Prakriti. Our freedom is not cancelled by nature but conditioned by it. 'What will restraint do '? etc. are but half truths. So man is free to act. He is the architect of his destiny (see Lord's doctrine of free will or invidual freedom VI/56). These two verses show that Nature (habits or svabhava) can be changed through nurture (practice). Practice makes man perfect.

34. Attraction (affection) and repulsion (aversion) for sense objects are rooted in the senses. Man should never

come under their away (control or influence), because they are the two principal (main) enemies (or stumbling blocks or obstructions) in his way.

35. One's own duty (Dharma) thought devoid of merit, is better than the duty of another well performed. Even death in the performance one's own duty brings blessedness ; another's duty is fraught with (full of) fear or danger.

EXP :—Arjuna did not like the fight against his relatives ; he even hated it. At this juncture he prefered to be a recluse living on alms. But one gains nothing by changing one's dharma, prompted by fear or hatred. Abandoning one's duty and embracing that of another enticed by ease and pleasure is equally harmful. Vacillation of the mind is born of weakness ; it depraves man. Steadfastness to duty strengthens a man and aids the building of character. Constancy is life, vacillation is death.

36. Arjuna said : Now implelled (forced) by what, Krishna does this man commit sin even involuntarily (unwillingly) as though driven by force ?

EXP :—In simple words, Arjuna asks : Why does man commit sin ? What makes him do sin ?

37. The Blessed Lord said : It is desire, it is wrath, born of the element of Rajas, insatiable and grossly wicked (all sinful), know this to be the enemy in this case (here on earth).

38. As a flame is covered by smoke, mirror by dirt, an embryo (womb) by the amnion (जेर, झिल्ली) so is Knowledge covered by it (desire).

EXP :—As a patch of cloud hide is the blazing sun, maya in the form of desire hides Ishwara. When the cloud disappear the sun becomes visible. When desire disappears shown reveals himself. Even gallvic desires hides gyana.

39. And, Arjuna. Knowledge stands covered by this enternal enemy of the wise, known as desire, which is insatiable like fire.

EXP :—Desire hides the light of the Atma as clouds

hide the blazing sun.

"The indicator (pointer) in the balance move from the middle point when their is more weight on one side. The mind of the man moves away from God by the weight of lust (Kama) and greed." —S. Ram Krishan.

40 The senses, the mind and the intellect, are said to be its seats (abode), veiling Knowledge by these (senses, mind etc), (that is by corrupting these), deludes (bewilders) the embodied soul (or man).

EXP :—*What does Karma (desire) do* ? Karma goes through the outer gates of the sceses, then it captures the fort of the mind, an last, it captures the citadel of the intellect (budhi). Therefore if you are wise, watch the gates. Each sensation of pleasure should be a warning to you. Watchman, let not the enemy in, not even, through the outer gates, that is the senses. Drive the foe away at once as you shake out the pebble in your shoes.

Senses are the seat of Kama because they always run after pleasures. Mind and intellect are also the seats of Kama because they think of sense-objects. So control senses and mind—Gianeshvari.

Control Kama at the outer (first) game. If it passes through the first gate, then stop it at the second gate. It means that at first the senses should not hanker after pleasures. If the senses at all run after their sense objects, then the mind should not brood over sense objects.

41. Therefore, Arjuna, you must first control your senses, and then kill this wicked desire which obscures or destroys Knowledge of the Absolute (or Nirguna Brahman) and Vigyana (Realization of the Absolute or Brahman).

EXP :—"The mind directed to sensual objects or a sensuous man is like a holy man living in the midst of hooligans a rich man living in a slum". —S. Ram Krishan.

EXP : —Now to subjugate desire (Kama). The splendour of Atma gets mothered by desire, which is therefore condemned as sinful. You can't control mind and budhi unless first senses are under control.

42. The senses are said to be greater than the body ; but superior to or greater than the senses is the mind. Greater than the mind is the intellect (budhi), and what is greater than the intellect is the Self (or the Atma) (because the Atma supplies light to the intellect itself).

EXP :—Take up stratigic position in uproot desire. A thing subtler is always superior to the grass one The senses exeel the gross body. Mind dominates also over the senses. So it is superior to them Budhi comes above the mind that it decides while the mind merely feels. Atma supplies light to the budhi itself So it is superior to all.

The interior sheaths of a fruit assume more and more of the characteristics of the pulp which is the main factor in it. Similarly, in the make up of man the subtle organs are more akin to Atma than the gross ones. As leaves of the rose are subtler than the rose wood, flowers than the leaves and the scent of flowers is subtler than the flowers.

43 Arjuna, Thus knowing That (Him or Self) which is higher than the intellect and subduing the mind by Reason (budhi), kill this enemy in the form of Desire that is hard to overcome.

EXP :—The sovereign (specific) remedy to do away with desire is prescribed here :

Dislodge the foe, kama, from its favourable seats by purifying the senses and controlling the mind and seek aid of Atma, God, to slay the arch-enemy, desire. Surrender everything to Him and act in a spirit of non-attachment. So slaying the enemy, be free. —T.L. Visvani

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CHAPTER IV

The Yoga (way) of Renunciation of Action in knowledge

1. The Blessed Lord said : I taught this immortal Yoga

to Vivaswan (sun-god) ; Vivaswan told it to Manu (his son) ; and Manu imparted it to (his son) Ikshwaku. (It was a solar dynasty of kings).

EXP. Immortal yoga—because the end attainable through it is imperishable.

2. Thus handed down from father to son, Arjuna, this Yoga remained known to the Rajarshis (royal sages). By great lapse of time, however, it has more or less disappeared from the earth.

3. The same ancient Yoga has this day been imparted to you by Me, because you are My devotee and friend : and also because this is a supreme (profound) secret.

EXP. *Profound secret*—because it is a secret to the unworthy or the incompetent. Every body cannot pursue this yoga.

4 Arjuna said : You are of recent origin (of later birth) while the birth of Vivaswan was much earlier. How, then, am I to believe that You taught this Yoga at the beginning of creation ?

5. The Bless Lord said : Arjuna, you and I have passed through many births, I remember them all ; you do not remember, O chastiser (scorcher or burner) or punisher of foes.

EXP. The jiva is limited by the three gunas and so it cannot remember the past births. The Lord is independent of or beyond the three gunas.

6. Though birthless (unborn) and deathless, and the Lord of all beings, I manifest Myself (I come into being or I am born) through My own Yogamaya (divine power) keeping My Nature (Prakriti) under control.

EXP. Prakriti is Maya-shakti which enslaves the jivatman but is enslaved by the Incarnation (Avtar). The Lord is the Master of Prakriti or Maya which is the power of thought that produces from which is unreal and transient, compared with the Eternal Reality Hence Maya comes to be taken as the power of producing illusion. Prakriti is form of Parmeshwara and the world is created as a result of the Pramatman

governing of subjugating. His own Prakriti. The unimaginable power of the Parameshwara to create the entire cosmos from His imperceptible from is called Maya in the Gita.

7. Arjuna, whenever righteousness (Dharma) is on the decline, the unrighteousness (Adharm) is in the ascendant, then I body (project) Myself forth.

8. For the protection of the virtuous (the good), for the extirpation (destruction) of evildoers, and for establishing Dharma (righteousness) on a firm footing, I am born from age to age.

9. Arjuna, My birth and activities (actions) are divine. He who knows this in reality (i.e. one who knows that God is beyond action) is not reborn on leaving his body, but comes to me.

10. Completely free from passion (attachment), fear and anger wholly absorbed in Me, depending on Me, and purified by the penance of wisdom (knowledge) many have become one with Me even in the past.

EXP. It is only after filtering that muddy water becomes fit to be mixed with pure water. Similarly mind purged of (from) passion etc. and being absorbed in Him becomes competent to get absorbed in Him. Fuel consigned to fire becomes fire itself.

11. Arjuna, in whatever way men worship Me, in the same way do I approach (welcome) them or fulfil their desires ; for all men follow My path in every way (for the path taken by men from every side is mine.)

EXP. At the end of every path standeth He. Every path leads to Him whether by the path of action, knowledge or Devotion (Bhakti) as in ancient Rome all the roads in the Roman Empire led to Rome. Different foods suit.

The Lord graciously helps all the devotees to attain Perfection. Different people, what is food to the one.

A traveller from India may go to America via east or via west may be poision to another.

12. In this world of human beings, men longing success

in action worship the gods ; for quickly does action bear fruit in this world. But such men do not attain Me.

13. The four orders (castes) of society (viz the Brahman, the Kshatria, the Vaishya and the Shudra) were created by Me classifying them according to their prenatal qualities (gunas) and action and apportioning (assigning) corresponding duties to them ; though the author of this creation, know Me, the immortal Lord, to be a non-doer or actionless (because He is unattached).

14. Since I have no desire for the fruit of actions, actions do not contaminate taint) Me. Even he who thus knows Me in reality is not bound by actions.

15. Having known thus, action was performed even by the ancient seekers for Liberation, therefore, do you also perform such actions as have been performed by the ancients from the beginning of time (or in former times).

16. Even the wise are at a loss to know what is action and what is inaction. Therefore, I shall tell or explain to you the truth about action (i.e. what action is) knowing which you will be freed from its evil effect (binding nature i.e. evil of birth and death.)

17. The truth about action (nature of action i.e. what action is) must be known ; and the truth of prohibited action must also be known ; even so, the truth about inaction (non-action) must be known. For mysterious (hard to understand) are the ways (nature) of action.

18. He who sees inaction in action and action in inaction, is wise among men ; he is a (karamayogi) even while performing all actions.

EX1. When we do work, let us say to ourselves, "we are not doing". When we set aside our egoism and agency or actorness and feel that our actions are, in reality, the doings of the Lord or the Prakriti, we are said to see inaction, in action. Giving up doer-ness in all our action, our actions do not become the cause of re-birth. To understand this is to see inaction in action. While his body works, he is established in Atman and the Self remains a witness. But he who even while not doing action, does not give up egoism

and says, "I am not working or I am a relinguisher (Tyagi)" he is entangled in the bonds of action in spite of the abandonment of action. This is action in inaction Arjuna, having cast off his bow and arrow, puts on the appearance of inaction, but his face indicates a storm within. Fear and pang are piercing his heart. The miserable Arjuna embodied action in inaction, because his mind works, if not the body Selfless action purifies the mind ; Purification of the mind leads to the attainment of knowledge and knowledge helps to attain Liberation.

Mind requires to be trained or disciplined both in society and in solitude i e. mind must be established in Self both while at work or while in solitude.

S Vivekanand worked incessantly but he was always established in Atma, called here as inaction. Only his body worked, his mind was fixed in the Self. This is inaction in action. The Gita teaches the secret of making actions the means of Liberation. The Gita aims beyond heaven, that is Liberation.

19. How to terminate Action :—Even the wise call him a sage, whose undertakings (doings) are all free from desire for result and thoughts of the world (Sankalpa or devoid of plan or design or egoism) and whose actions are burnt up by the fire of wisdom (knowledge).

EXP. Sankalpa is egoism or the mind dwelling on the sense objects and it is the cause of Kama (desire) Thinking of the objects of sense develops attachment to them (11—62).

As a burnt string may retain its form, but it is not fit for tying, similarly the doing of the Karamayogi do not bind him They are burnt away in the fire of knowledge that God alone is the real author or propeller of all that takes place in the universe. He does not think himself to be the doer.

20. He who, having totally given up attachment of action and their fruit no longer depends on the world, or the fruit of an action and is ever satisfied (contended), does nothing at all, though fully or ever engaged in action.

EXP. The postman delivers letters containing happy as well as unhappy tidings which affect the addressee, but not

the deliverer.

21. Having subdued his mind and body, and given up all objects of enjoyment, and free from craving (desire for fruit of action), he who performs sheer bodily action does not incur sin.

EXP. The Yogi reduces his wants to a bare minimum necessary for his physical sustinance.

22. The Karmayogi, who is contended with whatever is got un-sought, is free from jealousy and has transcended all pairs of opposites (like joy and grief), and is balanced in success and failure, is not bound even when he acts.

23. He, whose attachment has gone, whose mind is established in knowledge of Self, and who works for the sake of sacrifice, all actions of that liberated man (i.e. who does not identify himself with the body) melt away.

24. The sacrifice in which the ladle (with which the obtation is poured) etc., is Brahman, the oblation itself is Brahman even so the act of pouring the same into the fire, which is again Brhaman, by the sacrificer, who is himself Brahman, and surely Brahman is the goal to be reached by him, who is absorbed in such sacrifice as Brahman (The Absolute).

EXP. He reaches Brahman because he realizes God in his actions or works. All others remain bound in the world of forms. If indeed, a man sees God in every object, in every action, he findeth God the action (क्रिया) actor and act (Karma) are all manifestations of God.

25. Other yogis duly offer sacrifice only in the shape of worship to gods. Other pour into the fire of Brahman the very sacrifice in the shape of the self by the self i.e. they dedicate their self to God, thus surrendering their ego and offering all works to God and being constanly established in God, the Self is divested of upadhis (adjuncts) so that. It is found to he the Self.

26. Others offer as sacrifice their senses of hearing etc into the fires of self-control. Other yogis, again, offer sound and other objects of sense into the fires of the senses (as

sacrifice) i,e. they direct their senses towards pure and unforbidden objects and thus they perform sacrifice.

EXP. Control of senses becomes the fire and thus senses are rendered ineffective and they are turned God wards. The mind is completely withdrawn from the senses and mace introvertive and the mind revels in the Self within.

In the fire of senses, the sense objects are offered as oblation Forms perceived by the eyes are beheld as the manifestations of the Lord and so with other senses. The sensual is, in this way, transformed into the spiritual. All sacrifices are a step towards Liberation.

27. Others sacrifice all the functions of their senses and the functions of the vital airs (Panas) into the fire of Yoga in the shape of self-control, which is kindled by wisdom (Knowledge).

EXP. Pranayama (control of pranas) helps the aspirant to withdraw his senses from their sense objects easily.

28. Some perform sacrifice with material things such as wealth etc. some offer sacrifice in the shape of austerities, others sacrifice through the practice of Yoga (i.e. eight-fold yoga), while some striving souls, observing rigid vows, perform sacrifice of wisdom (knowledge) through the study of sacred texts.

29-30. Other Yogis offer the act of exhalation (outgoing breath, prana) into that of inhalation (incoming breath, Apana) the act of inhalation into that of exhalation. There are still others given to the practice of Pranayama (breath-control), who having regulated their diet and controlled the processes (course) of exhalation and inhalation both pour their vital airs (life-breaths) into the vital airs themselves. All these have their sins consumed away (destroyed) by sacrifice and understand the meaning of sacrifice (i. e. they know what sacrifice is).

EXP. Taking light and whole some food in a regulated manner is itself a sacrifice. It is like tuning the Veena to bring out the best music.

31. Arjuna, Yogis who partake the nectar (sacred food) that has been left over after the performance of a sacrifice, attain the eternal Brahman. To the man who does not offer sacrifice, even this world is not happy ; how then can the other world be happy ?

32. Many such forms of sacrifice have been set forth in detail through the mouth of the Vedas ; know them all as begotten or born of or performed by the action of mind, senses and body (not the soul). Thus knowing the truth about them, you shall be feed from the bondage of action (through their performance or practice because sacrifice is the means of reaching the Supreme).

33. Arjuna, sacrifice through Knowledge is superior to sacrifice performed with material things (as wealth etc.) For all actions without exception culminate in (reach the highest point) Knowledge, O son of Kunti.

EXP. Sacrifice through knowledge is better because it leads to Liberation. But he who gives himself over too much to mammon (wealth etc.) earth-bound.

EXP. It is knowledge to intuit (see) that one is Atma, not the body. In that knowledge the Karma of the individual gets absolved, the feelifig that the mind has to be kept as fresh and pure as a flower is more conducive to spiritual growth and Enlightement than offering a heap of it (flower) on the altar.

34. Understand the true nature of that knowledge by approaching illumined souls. If you prostrate at their feet, render them service, and question them again and again with an open and guileless heart, those wise seers of Truth (i. e. who have realized the Truth) will instruct you in that Knowledge

EXP. Wisdom will be awakened (kindled) in you by the wise alone.

Knowledge can be attained by humble reverence (i e. prostration), inquiry (i.e. questioning or investigation) and service of the illumined souls. As a burning lamp lights another, so an enlightened soul alone can carry the light to another.

35. Arjuna, acquiring that Knowledge, you will no more be subjected to delusion (Moha) like this, and through it (Knowledge) you will see all beings first in your own Self (the Atma) and then in Me (the Oversoul).

EXP. As the Atman (Self) and the Lord are fundamentally uniform (i.e. one), the entire creation is seen in the Atman and also ultimately or naturally in the Lord and the three-fold distinction between the Atma, the rest of the creation and the Lord disappears. Knowledge leads to unity and ignorance to diversity.

36. Even if you are the most sinful of all sinners, you will cross over all sin by the raft (boat) of Knowledge alone.

EXP. As the unfordable river is crossed over by a raft the meshes of Karma are got over by knowledge.

37. For as the blazing fire turns (reduces) the fuel to ashes, Arjuna, even so the fire of knowledge turns all actions to ashes.

38. (Verily) On earth there is no purifier as great as Knowledge ; he who has attained purity of heart through a prolonged practice of Karmayoga, automatically sees or realizes Self in the Self in course of time.

EXP. The proper practice of Karmayoga transforms the life of the yogi into gyanayoga and he becomes competent for Self-Knowledge.

39. He, who has fully controlled his senses, is exclusively devoted to (absorbed in) spiritual practice and is full of faith, attains Knowledge ; having gained Knowledge, he immediately attains supreme peace (in the form of God-Realization.

EXP. "When will I have the vision of God ?" asked an ardent disciple of the Master. Instead of giving a direct answer the master took the novice (beginner) to the sea shore and held him immersed in water for a while. He was then asked how he felt. "I thought I would die of air to breathe". came the answer, "Such a quest of God would reveal Him immediately," was the answer given by the Master. (Swami Ram Krishan) Perfect mastery over the senses is a prerequisite to the development of intuition.

40. He who lacks discrimination (who is ignorant) is devoid of faith (has no faith) and is at the same time possessed by doubt is lost to the spiritual path (i.e. goeth to destruction). For the doubting soul (as regards the next world) there is neither this world nor the world beyond nor even ha~piness.

EXP. For want of faith in the right path, he fails to pursue it and brings ruin to himself. Doubt fills the mind with despair and obscures the light that guides (Tilak). It is the orginator of all sins of evils. It takes its stand on ignorance. In this night of ignorance, things cannot be seen in their true perspective (things as they are). Therefore understanding is confused. But things are seen in their true perspective in the light of Knowledge which kills or drives away the soul-killing doubt.

41. Arjuna, actions do not bind him who has dedicated all his actions to God according to the spirit of Karmayoga (or renounced the fruit of actions,) whose doubts have been dispelled or rent by wisdom (Knowledge) and who is self-possessed or Self-realized or established in Self.

42. Therefore, Arjuna, slashing to pieces, with the sword of wisdom, this doubt in your heart, born of ignorance, establish yourself in Karmayoga (in the shape of even-mindedness) and stand up for the fight.

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CHAPTER V

The Yoga of Action and knowledge

1. Arjuna said : Krishna, you extol (praise) Sankyayoga (the Yoga of knowledge) or (Renunciatation of action) and then the Yoga of Action. Pray tell my which of the two is decidedly conductive to my good (or decidedly better).

EXP. Here renunciation of action does not mean the giving up of action because the Lord nowhere praised the

abandonment of action, nor has He told Arjnna to do so, but instead, the Lord has urged Arjuna to do action selflessly. Here renunciation of action means to give up the idea of doership in all actions and to think that senses move among the senses (i.e. sense-objects) III—28 and constantly to remain established in the God and always to have God-Consciousness. Here it is the same Yoga of knowledge which has been called the Renunciation of Action.

EXP. A true Karmayogi is always a Samyogi, for he renounces action mentally, though he is perform by it outwardly. The path of knowledge is different for him who has not gone through the discipline of Karamyogi.

2. The Blessed Lord said The Yoga of knowledge and the Yoga of action both lead to supreme Bliss (or Liberation). Of the two, however, the Yoga of Action (being easier to practise) is superior to Yoga of Knowledge.

3. The Karmayogi who neither hates not desires should be ever considered a renouncer (of actions). For Arjuna, he who is free from the pairs of opposite is easily freed from bondage.

4. It is the ignorant, not the wise, who say that Sankhyayoga and Karmayoga lead to divergent (different) results. For one who is firmly established in either gets the fruit of both (which is the same, viz., God-Realization).

EXP. Right understanding leads to right doing; right doing leads to right knowledge. So knowledge and doing (practice) are inter changeable. They are the obverse and reverse of spirituality. Touch with one side leads to touch with the other side.

5. The (supreme state (plane) which is reached by the Sankhayogi is attained also by the Karmayogi. Therefore, he alone who sees Sankhayoga and Karamyoga as one (so far as their result goes) really sees.

6. Without Karamyoga, however, Sankhyoga (or renunciation of doersip in relation to all activities of the mind, senses and body) is difficult to accomplish; whereas the Karmayogi, who keeps his mind fixed on God, reaches Brahman in no time, Arjuna.

EXP. He is a Muni whose mind incessantly flows towards the Lord.

7. The Karmayogi, who has fully conquered his mind and mastered his senses, whose heart is pure, and who has indentified his Self with the Self of all beings (viz, God), remains untained (unaffected), even though performing action.

EXP Who has identified his Self or himself with the Self in all beings means who realizes his Self as the Self in all beings or who sees God in all beings.

True Sannayasa (Renunciation) is not reached all at once Without Karmyoga it is difficult to walk the way of Sannyasa. There is a danger lest you should fall. Without self purification by the practice of Karmyoga your renunciation may prove premature (untimely). Your knowledge may fall in the hour of trial and testing. A man may think that he has attained knowledge and he may hold that the whole world is Maya but, if through Karmyoga he has not purified his mind and senses, he may, one day, find that this Maya proves too strong for him. Anger, Lust, Raga and Dvesha may wake up within him and he may fall an easy prey to the love of vicious enjoyments and Ahankara So purge the mind and senses of all impurities and longing for enjoyments before you tread the path of knowledge.

Purification takes place in this way :—A desireless action clarifies understanding (Budhi) little by little. When all desires vanish, self-control tends to perfection. The clarity of understanding itself ultimately becomes intution (Aproksha gyana) which cognizes (sees) The One Supreme Self, apparently appearing in the multitudinous forms. S.—Chindanand.

8 9 The Sankhyayogi, (one centred in the Self or united with the Divine) however, who knows the reality (truth) of things, must believe, even though seeing, hearing touching smelling, eating or drinking, walking (moving), sleeping, breathing, speaking, passing urine and stools, taking and opening or closing the eyes, must believe that he does nothing, holding that it is the senses that are moving among (or acting on) sense objects.

EXP. In these two verses is described the spiritual practice (Sadhana) of a Sankhyayogi. He never regards himself the doer of any action whatsoever because the Self is actionless.

A steel knife becomes gold knife with the touch of the philosopher's stone (Paras). Though the form of the knife is there, it is not useful any more for cutting. Similarly, the Sankhyayogi retains a seeming individually (i e. he has no particular or separate existence from God) but no ignorance born action takes place in and through him because he is always God-filled. So his actions cease to have a binding force.

10. He who acts offering (dedicating) all actions to God, and abandoning attachment, remains untouched by sin, as the lotus leaf is untouched by water.

EXP. A Karmayogis lives in the world untained or unaffected. The life of a lotus depends on water. It dries away when several from it. While constantly in touch with it, the lotus leaf does not get wetted with the water.

11. The Karmayogis perform action only with their senses, mind intellect and body as well, withdrawing the feeling of I and mine (meum or egoism) in respect of them and abandoning attachment, simply for the sake of self-purification.

EXP. His heart becomes pure in the knowledge that he is the Atma, not the body, mind etc. Thus his body—consciousness is shed.

The motive power of desire creates the evil of attachment (asakti) and propels the mind and senses on baneful missions (works). When this evil Kama is eliminated, the instruments (senses, mind, budhi are available for the Lord's service and there by they get sanctified (purified).

12. Offering the fruit of actions to God (or renouncing fruit, the Karmayogi attains everlasting peace in the shape of God-Realization, whereas, he who works with a selfish motive, being attached to the fruit of actions through desire gets tied down or gets bound.

13. The self controlled Sankhyayogi, doing nothing himself and getting nothing done by others, (because he does not become the doer of any act) rests happily in God. The embodied of Truth, Knowledge and Bliss, mentally renouncing all actions to the mansion (city) of nine gates (the body with nine openings or holes).

14 God determines not the doership nor the doings of men, nor even their contact with the fruit of actions ; but it is Nature (Svabhava) alone that functions (or does all this) (because God is unattached and senses move among the senses-objects).

EXP. The mere proximity (nearness) of God to Prakirti gives it power to do all this.

15. The omnipresent God does not receive (take on Himself or partake of) the virtue or sin of anyone. Knowledge is enveloped in ignorance ; hence it is that beings are constantly falling a prey to delusion (Moha).

EXP. The burning lamp gives light to all, all round it. Some use that light for cooking their food, others for reading novels or sacred books. The merits and demerits in these several acts do not, in any, way effect the light coming from the lamp Similarly, God who is equally present in all beings makes all sorts of acts possible in them because of his proximity. Their good or bad deeds, however do not affect Him.

16. In the case, however, of those whose said ignorance has been destroyed by true knowledge o f God or the Self, that wisdom shining like the sun reveals the Supreme (in them).

EXP. As the sun light reveals things in their true perspective (things as they are), self-knowledge reveals the Reality of Brahman and the evanescence (quickly disappearing, of Prakriti. Then he realizes that he is Brahman and none else.

17. Those whose mind and intellect are wholly merged (absorbed) in Him, who remain constantly established in indentity with him, and have finally become one with Him. and are exclusively devoted to Him, their sins being wiped

out by wisdom (knowledge), reach the state whence there is no return.

How are we to know of the state of Liberation while yet living in the body in this world :

EXP. The sun can see no darkness when ever it may go. Similarly the knower of Brahman see nothing but Brahman.

18 The wise look with the same (equal) eye on a Brahman endowed with learning and culture (or humility) a cow, an elephant, a dog, and a pariah (an outcaste) because they see nothing but Brahman or the Self in all these as the sun light falls equally on all things without distinction).

EXp. To the ignorant a Brahman is to be revered but an out caste to be shunned, similarly, among animals a cow is to be revered and dog is to be kept aloof. But the wise see God in all. Ignorance leads to diversity but knowledge leads to unity. One nobleness an enemies plan knowledge.

Nescence (ignorance) creates plurality and difference among things. Omniscence (knowledge) reveals unity behind the seeming multiplicity—S. Ram Krishan. A worldly man sees phenomenon outside, a mind in equilibrium coqnizes noumenon (Atma).

EXP. Objects appear distorted when seen through a hetrogenious glass (composed of different elements), but they present themselves just as they are when seen through a homogenious glass.

19. Even here on earth is the mortal plane (transitory existence or the world) conquered by those whose mind is established in unity (or equality or equanimity) since the Absolute is untouched by evil and knows to distinction, (or is equanimous i.e. the same in all) hence they are established in all Eternal.

EXP. To conquer the world means that they are liberated from this world i.e. they have become one with God.

A worldly man sees phenomenon (Anatam) outside,

a mind in equilibrium sees noumenon (Atam).

How to do away with desire and its aftermath anger :—

20. He who, with Reason (Budhi) firm and free from doubt, rejoices not on obtaining what is pleasant and does not feel perturbed on meeting with the unpleasant, that knower of Brahman lives eternally in identity with Brahman.

21. He whose mind remains unattached to sense-objects derives through meditation the Sattvic (unmixed) joy which dwells (or is inherent) in the soul, then that Yogi, having completely identified himself with Brahman through meditation, enjoys eternal (imperishable) Bliss.

EXP. Those who have obtained knowledge of the Self, are like the Chakravaka bird (chatik) who quenches his thirst with rain water, and who, even if dying of thirst, does not get down on earth filled with water to quench his thirst. Similarly, the God intoxicated ones revel in Him and in nothing else.

22. The pleasures which are born of sense-contacts are verily a source of suffering only (though appearing as enjoyable to wordly-minded people). They have a beginning and end (they come and go) Arjuna, it is for this reason that a wise man does not indulge (rejoice) in them.

EXP. Bliss of Brahman is different from sense-pleasure.

EXP. All pleasures are wombs of pain. So the wise refrain from this empty game. While the sense-bound (took of senses) hunt after it instead of falling or a prey of sense-pleasures, it is better ever to keep a loaf from them.

23. He alone who is able to stand in this very life (or in this world) before casting off (leaving) this body, the urges (impulses) of lust and anger is Yogi (a hamonized soul or is united with God) and he alone is a happy man.

EXP. A Yogi is he who has quited his impulses (वेग) of desire and anger. But lust and greed have immersed people in sin. If you behard woman as an embody mean of the divine mother, you will escape from the swores of lust and it after woth misery.

EXP. Desire and anger are capable of raising their heads even while at the point of death. Desire fastered in the mind directs the senses coveiously on there objects. There is then a longing for them.

24. He who is happy within himself, (i e. whose joy is within i.e. in the Self) enjoys within himself the delight of the soul, and even so is illumined by the inner light (light of the soul) i.e. whose light is within, such a Yogi (Sankhya-yogi (identified with Brahman (or having become one with Brahman) attains Brahman (while living in the body) who is all peace.

25. The seers whose sins have been wiped out (washed away) whose doubts have been dispelled by knowledge, whose disciplined, (subdued) mind is firmly established in God and who are actively engaged in the service of all beings (or in promoting the welfare of all), attain Brahman, who is all peace.

EXP. Such people seeing the supreme self in all, identify themselves with all and are engaged in the service of all.

26. To those wise men who are free from lust and anger, who have subdued their mind and have realized God, Brahman, the abode of eternal peace, is present all round.

27, 28. Shutting out all thoughts of external sense objects (such as sound etc.) with the gaze fixed on the space between the eye-brows, having regulated (made even) the Prana (outgoing) and the Apana (ingoing) breaths flowing within the nostrils, he who has brought his senses, mind and intellect under control,—such a contemplative soul (a man of meditation) who is intent on Liberation (i.e. with Liberation as the supreme goal) and free from desire, fear and anger is ever liberated (free).

EXP. The eyes remain half-closed in Meditation ; then the gaze simply seems to be fixed between the eye-brows, with actually they are the rest.

Let your outer life be a structure below which, as in a church, there is a deep crypt (basement). It is into the depth of this crypt that you should descend to carry on the work above and to hold communion (intercourse, union) with

God. He who is both a Karmayogi and man cf meditation (Dhyanyogi) reaches the Supreme sooner than he who is only a Karmayogi.

EXP. "Thou wert with me, but I was not with Thee'.
—St. Augustine.

EXP. Mind gets disturbed and depraved (morally bad) every time desire fear and anger make them evil appearance in it. The reflection of an object gets hazy and broken on the surface of disturbed water. Likewise the prensence of the Atma observed in a disturb mind. It should fist of all gain quietude. Through (calmness) conquent cf desire, fear and angler. Meditation them becomes easy and spontaneous.

29. Having known Me in reality as the enjoyer of all sacrifices (or the Dispenser of fruits of actions) and austerities, the supreme Lord of all the worlds, and the disinterested friend of all beings, My devotee attains peace.

EXP. "The path of Karmayoga is easier than that of Sankhyayoga as the water route that it knee-deep and which man can wade through is easier than swimming across a deep water".—Gyaneshvari.

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CHAPTER VI

The Yoga of Self-control or Meditation.

1. The Blessed Lord said : He who does his bounden duty without expecting the fruit of actions is a Sannyasi (Sankhyayogi) and a Yogi (Karmayogi) both. He is no Sannyasi (renouncer) who has merely renounced the sacred or sacrificial fire and rites or ceremonies ; even so he is no Yogi, who has merely given up all actions (which do not require fire, as austerity, acts of charity as digging a well etc.

2 Arjuna, you must know that what they call Sannyasa is no other than Yoga ; for none becomes a Yogi, who has not given up thoughts of the world (or not given up Sankalpa).

EXP. Thoughts of the world or Sankalpa means imaginative faculty that makes egoistic, selfish plans or programmes of work for the future because Sankalpas are born of desire or the feeling that I am the doer. Sankalpa is the selfish motive or purpose behind an action. It is actuated by desire. Endless projects take place in the mind. He who is a prey to it cannot be a Yogi.

3. To the contemplative soul or man of meditation, who desires to climb or rise to the heights of Karmayoga or become Karmayogarura (enthroned in Karamyoga in the form of Equanimity), disinterested action is spoken of as the ladder or the means, for the same man when he is established (enthroned) in Yoga (i.e. when he has become a complete Yogi on acquired Knowledge), tranquality of mind (i.e in-action or absence of all thoughts (Sankalpa) of the world) is said to be the way or means (of Karma, or the means to blessedness i.e. happiness or Liberation).

EXP. Here the Lord explains the difference between the actions to be performed in the Sadhanavasta, that is in the state before knowledge has been acquired and those to be performed in the Sidhavastha, that is after knowledge has been acquired. In the Sadhanvasha selfiess action becomes the means of tranquility or equanimity, but in the sidhavastha the tranquility of mind itself (which was the end in the Sadhanavastha) becomes the mean of Karma or action ; that is to say, the Yogarura performs all his actions merely as duties and without entertaining hopes of fruit of action and with an even and peaceful mind (Tilak).

In short, at first selfless action is the means for tranquility, then afterwards tranquility itself becomes the means for performing actions selflessly. So even in the state of Perfection (Sidhavastha), actions should be performed desirelessly and merely as duties. So in the Sidhavastha tranquility of mind means peace of mind and not cessation of action.

As the crystalization of stuff takes place in a restful state, so the mind gets fixed in Meditation in equilibrium. Serenity is the foremost work of a Yogi. So he works desirelessly.

4 When a man ceases to have any attachment either for the objects of senses or for actions, and has renounced all Sankalpas or thoughts of the world, he is said to have attained Yoga or enthroned in Yoga.

EXP. Sankalpa is born of Desire. I will have no desire and thus it will be destroyed root and branch. "The brilliant presence of God cannot be preceived (seen) in that mental firmament (sky) which is disturbed by the gale of desires— Swami Ram Krishan.

There are the marks of a Yogi who has attained perfection in Yoga. Deep meditation develops into Smadhi as enlightment.

He who is prey to Sankalpa cannot be a yogi. Freed from Sankalpa, a yogi's mind is calm like a waveless ocean So renounce Sankalpa. This bliss the thoughts of the world are blotted out.

Accept what comes (happenings etc.) taking it to be God's will. Mortify (kill) ego by surrendering it to the will Divine.

5 One should lift oneself by one's own effects (or self) and should not degrade (debase) oneself; for one's own self is one's friend, and one's own self is one's enemy.

EXP. In this and the next verse is the Lord's pronouncement of individual freedom and the Doctrine of Free Will. Man is free to act as he likes to bring about his ruin or his empancipation. Bad old habits can be broken and good new habits can be formed by practice. Also see III—33. Man is the (architect) of his own fortune.

6. One's own self is the friend of the soul by whom the lower or base self (i e. the mind, senses and body) has been conquered by his (divine) Self, even so the very Self of him who has not conquered his lower self behaves immically like one's own enemy.

EXP. Both bondage and freedom are in the minds of men.

7. The Supreme Spirit is firmly rooted in the knowledge of the self-controlled man whose mind is perfectly serene (calm) in the midst of pairs of opposites, such as cold and heat, joy and sorrow and honour and ignomity (dishonour).

EXP. In the knowledge of such man, there is nothing but God. Indifferent in everything else, he is in constant communicusion with God. The Mahabharta says, "When the Atma is bound by the three gunas, it is called the jivatman within the body and when it has become free from the gunas, the same Atma is called Pramatman. The Gita itself says XIII—22—31), that Pramatma is not different in nature from the Atma but that Atma within the body is essentially Pramatman.

8. The Yogi whose mind is satiated with Jnana (scriptural knowledge of Nirguna Brahma) and Vijnana (knowledge of manifest Divinity or Realization) who is changeless under all circumstances, whose senses are completely mastered (subdued), and to whom clod or lump of earth, a stone and gold are all alike is spoken of as a God-realized soul (united with God or enthroned in Yoga or has reached the state of Perfection of sidhavasta).

EXP. In the case of such a man, the truth cogitated upon (through of deeply) becomes cognized (known, intuited or realized).

9. He who looks upon (regards) well-wishers and neutrals as well mediators, friends of foes, relatives and objects of hatred (or aliens or stangers) the virtuous and the sinful with the same eye, stands supreme.

EXP. He sees the one Life in all and so he makes no distinction between friend and foe etc. He has equal regard for friend and foe etc.

EXP. When seen from the placious, the grass and the lawn and the deodar tree on the border of the lawn present strikingly contrasting pictures. But if they be seen from the peak of a hill, they will all blend into one even vendure. Similarly, the wordly (earth-bound) man sees one a king and

another is a nucleper, one as father another as son etc.

But after inlusting (seeing) God, those differences vanish. There is no more of the good and the bad, the high and the low. He does not even the world as benign Good perception (vision) alone or mastign persists everywhere.

10. Living in seclusion (solitude) all by himself alone, the yogi who has controlled his mind and body, and is free from desires and void of possessions (i.e. the idea of ownership) should constantly engage his mind in meditation.

EXP. Solitary confinement is a punishment for an ordinary man but a yogi delights to live all alone in the company of his limbs for he who is delighted in solitude is a God. Moreover, a yogi has to change over from an extrovert to an introvert. It is a mental food and tonic for him. His spiritual growth in all subjective. A lonely place free from disturbances as noise etc. is necessary for Meditation. It should be a quiet place undisturbed by friends or visitor. A yogi should also shun evil society.

No thought whatever is to be given to the few possessions that he has, lest they should interfere with his meditation.

The technique of Meditation :

He is yogi who learns to be alone while in this world. His delight and relaxation are all in the Self. Mind becomes steady (टिकना) in solitude like the flame of a lamp in a windless place. The king bird (eagle) builds its nest on highy (lofty) kills in solitude.

11, 12. In a clean spot having firmly placed (set) his firm set with Kusa grass, a deerskin and a cloth spread thereon one below or over another (Kusa below, deerskin in the middle and cloth uppermost), neither very high nor low. And sitting steadily on that seat, concentrating the mind and controlling the functions of the mind and the senses, he should practise yoga for self-purification.

EXP. A clean and quiet place of natural beauty has a calming influence on the heart and it invigorates and elevates the mind. A deer skin (or any water-proof material),

keeps the aspirant off the damp ground. But if you use a leather skin, see that the skin belongs to an animal who died a natural death and was not killed.

13, 14. Keeping the trunk, head and neck straight (erect) steady (still) remaining firm and looking at the tip of his nose, without looking in other directions, firm in the vow of complete chastity (continence or celibacy) and fearless, keeping himself perfectly calm and with the mind thoroughly brought under control and fixed on Me, the vigilant yogi should sit absorbed in Me.

EXP. Absorption in the attributes or qualities of God (such as. All-pervading, sat, chit, Anand, deathless unborn Eternal, self luminious, illuminator of everything etc.) is absorption in Him.

Looking at the tip of the nose could not be literally meant here, because then the mind would be fixed only there and not on the Self. When the eyes are half closed in Meditation, and the eye balls-are still, the gaze (eyes) is directed, as it were, on the tip of nose. Those who are in the habit of meditating with per eyes closed, need not look at the tip of the nose. He should sit motionless while meditating on the Lord.

When we sit crect (straight), the backbone becomes vertical. In this posture breathing takes place easily and freely and good thoughts come in natural y. It ensures even and normal breathing. Moreover sitting erect is essential to avoid laziness, drowsiness or sleep during Meditation.

Good flowing out of Yoga is explained here :—

15. Thus constantly fixing his mind on Me, the yogi of subdued mind attains the everlasting Peace, culminiting in supreme bliss which abides in Me.

EXP. There are no crown wearers in heaven that were not cross wearers here below.

16. Arjuna, success in this Yoga is not for him who eats to much (or overeats) not for him who does not eat at all or eats too little, nor for him who is given to too much sleep, nor for him who is ceaselessly awake or keeps awake too much or sleeps too little.

EXP. The wires of a veena snap if tightened too much and it becomes devoid of music if loosened too much. Similary by overeating, he becomes a dullard or it breeds indigestion and disrupts the proper circulation of breathing which hinder the practice of Mediation. It breaks celibock food should not be such as purchased with corrupt not money or call any need to others. If he under eats he becomes weak and cannot mediate properly. If he sleeps too much, it wastes time and causes inertia. If he sleeps to little, he always feels tired and does not feel fresh and laziness and sleep give him trouble which is also a hindrance to the practice of Mediation. So the Lord's advice is to adopt a middle course or have moderation in everything.

17. Yoga, which rids one of woe, is accomplished only by him who is regulated in diet and recretion, regulated in performing actions, and regulated in sleeping and waking. (So be temperate or moderate in everything),

18. When the mind which is throughly brought under control gets focussed or fixed on God alone, then the person who is free from yearning for all enjoyments is said to be established (enthroned) in yoga.

EXP. Wind creates from in the sea, so the wind of desires creates a storm in the mind. But the mind of a yogi is impregnable (able to resist all attacks) against all desires and always revels in the Self and his mind wanders after naught.

19 As a night does not flicker (shake) in a windless place, such is stated to be the picture of the subdued mind of the yogi practising meditation on God.

EXP. When water is still, it reflects objects like a mirror. This perfect stillness is the model of the mind of the yogi who has risen above desire Self Desire free mind is the windless place as the flame of a lamp in a windless place is as steady as in a picture

The Lord now describes the state of a man who has realized God through Meditation (20—22)

20 The state in which curbed through the practice of yoga (i e. concentration), the mind becomes still, and in

which, realizing God through subtle Reason or Budhi (purified by meditation on God) the soul rejoices only in God.

21. Nay, when the soul experiences the eternal and supreme joy or bliss which can be perceived only through the subtle and purified intellect, and wherein established the said yogi moves not from Truth on any account.

22. And having obtained which he does not reckon (think) any other gain as greater than that, and established in which he is not shaken even by the heaviest of sorrows.

EXP. To him no gain, not even the worthless wealth of the three worlds, power or fame is greater than this joy.

The Yogi has nothing else to seek, even as the fish in the ocean has no other abode to seek.

23. That state, called yoga, which is free from the contact of sorrow (in the form of transmigration) should be known. Nay, this yoga should be resolutely practised with an unwearied mind.

EXP. The yogi established in God has no body—consciousness. The body hangs on him just as shadow hangs on to a body. If any harm comes to the shadow, the body remains unharmed, in the same way any harm done to his body has no effect on him whatsoever. So in the midst of greatest sorrow (pain or death, insult or loss etc.) he remains unshaken like a rock because he has risen beyond the body. To attain this state be an introvert (one who looks within) and not an extrovert (who looks without or who is not given to introspection). Always be centre in, not centre out.

EXP. Milk in a vessel continues to boil and bubble no long as there is fire underneath. But when the fire is removed its swimming stops. On this wire, the man who takes to the practice of Yoga out of curiosity pursues it vehemently for some time and then abandons it once for all, He gains nothing. Steadfastness in Yoga is essential, —S. Ram Krishan

Meditation and patience go together :—

24. Completely renouncing all desires arising from (born of) thoughts of the world (i e. sankalpas) and fully restraining the senses from all side (i.e. from their sense

objects) by the mind.

EXP. Devotion to God increases in the same proportion as attachment to sense objects decreases :—

25. He should through gradual practice attain tranquility ; and fixing the mind on God through Reason (Budhi) controlled by steadfastness, he should not think of anything else.

EXP. "The vision of the Lord is not possible as long as even an iota (a bit) of desire is left lingering in the mind". (S. Ram Krishan).

The desire that is like a spark today is capable of devolping into confligration (great fire) tomorrow. It is therefore, to be entirely eliminated with the weapon of discrimination and dispassion. The senses are safe only when freed from desire.

"However carefully a man may move in a room full of soot (Kajil) his clothes are bound to be stained a little at least. In the same way, he who lives in the midst of sense-objects is bound to be tainted with a trace, at least."—So aspirant, beware !

—S. Ram Krishan

Practice is not merely a matter of an hour of daily meditation. The detachment and insight gained during the meditation period should continue throughout the day. A short period of anger, passion (Raga) may undo all that you gained in your meditation in the morning. So be cautious every hour, minute, second. Do not despair. Constant practice be your watchword (Nara). Walk on, pilgrim on the path. Be unwearied in your efforts. One day you will achieve because it is a natural law that no effort should go waste.

26. Restraining the restless and unsteady mind from all those objects after which as often as it runs, so often restraining it from them, he should repeatedly concentrate it on God.

27. For to the yogi whose mind is perfectly serene (calm) who is sinless, whose passion is subdued, and who is identified with Brahman, the embodiment of Truth Knowledge and Bliss, supreme happiness comes (as a matter of course).

EXP. The Eternal is seen when the mind is at rest. When the sea of mind is troubled by the winds of desue, divine vision is impossible.

28. The sinless yogi, uniting his Self constantly with God, easily enjoys the eternal Bliss of oneness with Brahman.

EXP. Contact with the philosopher's stone converts base metals into Gold. Brahman is the real philosopher's stone. Ordinary souls who are base become adorable after their contact with it. They become heirs to infinite bliss. Blessed is such a man. After a struggle of many lives, he beareth fruit like a tree long bound by frost but Suddenly, one day, bursteth into glorious blossom. The Yogi, one blessed day, bursteth into light. He attains Brahm sansparsham (i.e. comes in contact with God). His soul is intoxicated with infinite bliss. The immersed vessel is permeated by water inside and outside. The soul immersed in God sees pure Consciousness every where.

29. The Yogi, who is united in identity with the all pervading, infinite, Consciousness, and looks on all with an equal eye, sees the Self present in all beings, and all beings. existing in the Self in himself.

EXP. He sees the same one Self in all or everywhere. In his intuition the Self in him is the Self in all and the Self in all is the Self in him. The sense of separateness—this is my relative, that is not—is the cause of the world's woe.

30. He who sees Me (the Universal i e. Self of all) present in all beings and sees all beings existing in Me, I am never out of sight of him, nor is he ever out of sight of Me.

EXP. All the different forms of beings in this world are, to such a yogi, so many forms of God, garments of the One Eternal Self. Rightly does Tulsidas say "I know the whole world to be a manifestition of Rama and Sita and so joining the two palms of my hands, I offer my salutations to all".

The Yogi realizes that one appears as many. He and His manifestations are inter-related as the ocean and the waves on it. Similar is the relationship between the jivatman and God.

Sweetmeats in the shape of various animals, birds and men are made of the same stuff sugar, likewise it is God that has assumed the forms of sencient (living) and insencient in the world—S. Ram Krishan.

31 The Yogi who is establised in union (unity) with Me, and worships Me as residing in all beings (as their very Self), abides in Me, though engaged in all forms of activities.

EXP. Whatever his outer life and actions, he lives in God and sees Him everywhere and in all things. He has resolved duality. Being established in Brahmavastha his contact with being, is nothing short of the adoration (worship) of the Lord.

32. Arjuna, he who looks on all as one, on the analogy (likeness of his own Self, and looks upon the joy and sorrow (pleasure and pain) of all with a similar eye—such a yogi is deemed (regarded as) the highest of all.

EXP. Man does not make any distiaction between the limbs of his own body. The harm done to any limb is the harm done to himself, because he and his limbs are one and the same. Similarly, the yogi sees the world as the body of God and himself a limb of that Cosmosic Body. So he regards the joy and grief of others as his own and therefore he works for the welfare of all.

33. Arjuna said : Krishna, owning to restlessness of mind, I do not see the stability of (i.e. stable foundation for) this yoga in the form of equability, which you have just spoken of (taught) i e. I do not think that this yoga will last permanently on account of the restlessness of mind.

EXP. Arjuna means to say that the foundation on which the building of this yoga is to be raised, that mind is difficult to bring under control. The wavy occean of mind cannot be made waveless Because of the dissipated and restless nature of the mind its being collected in equanimity is not possible.

34. For Krishna, the mind is very unsteady, turbulent, tenacious and powerful ; therefore, I consider it as difficult to control as the wind.

EXP. *The unwholesome characteristics of mind* :— *unsteady* (*changeable*)—because it constantly shifts its interest from one object to another. *Turbulent* (*rebellious, hard to control*)—As the churning staff churns the milk or curd, it makes the body and the mind fickle and restless. *Tenacious* (unyielding, hard to bend)—mind holds the object fast in which it revels (takes great pleasure) and becomes one with it. It does not leave it as a Goh does not leave a thing to which it clings.

Powerful (strong)—It is powerful like a wild elephant on which the pricks of a good have no effect and he has his own way. In the same way, the mind cares a fig for the goad in the form of the rod of discrimination (Viveka) and it does not want to come out of the dense forest of enjoyments.

The killing of the formidable (hard to overcome) mind is a great crusade and he is a true crusader (fighter) who kills it which is his greatest foe. So, aspirant, be not disheartened but plod on with your practice of Yoga. You will surely, one day, reach the goal.

35. The Blessed Lord said : The mind is restless no doubt, and difficult to curb (control) Arjuna ; but it can be brought under control by repeated practice (meditation) and dispassion (absence of desire or non-attachment, Vairagya), O son of Kunti.

EXP. Old habits can be eradicated by new ones. Nature can be changed through nurture. A difficult task in the beginning becomes easy through practice. An earnest and constant attempt at the change of habits (nature) is Abyasa (practice). Practice makes man perfect. One cannot swim in a stormy sea just after a day's practice of swimming. One has to make-repeated attempts to learn swimming. That which appears difficult in the beginning can be made easy by practice. Weaning the mind repeatedly from its wanderings and fixing it in God is also practice.

"A new born calf totters and tumbles down several times before it learns to frisk about. Similarly, the Sadhaka (aspirant) has to struggle hard before he succeeds."

—S. Ram Krishna

So constant practice be your watchword because it makes the impossible possible. Walk on, O pilgrim, on the path. Be unweared in your efforts, because no sincere effort ever goes waste. Be indifferent to the world. Then the mind gets drawn to Self.

36. Yoga is difficult of achievement for one whose mind is not subdued ; by him, however, who has the mind under control, and is ceaselessly striving, it can be easily attained through practice. Such is My convinction.

First cleanse mind of all earthly thoughts and make it as pure as purity itself. The man of control is he who has no mentation (mental action or activity).

37 Arjuna said : Krishna, he who, though endowed with faith, has not been able to subdue his passion, and whose mind is therefore diverted (or strays away) from Yoga (at the time of death)—failing to achieve Perfection in Yoga (God-Realization) what fate does he meet with ? (or what becomes of him after death ?)

38. Krishna, strayed from the path leading to God Realization and without anything to stand upon, is he not lost like the torn (rent) cloud, deprived of both God-Realization and heavenly enjoyment ?

A fool went to buy oil and ghee. He had in his hand a pot which had mouths on both sides with a parition in the middle. He put ghee into one side of the pot and he then inverted the pot to put oil into the other side. In doing so, the ghee was spilt and when he inverted the pot again to see what had become of the ghee, he lost the oil as well. He came back home with the empty pot.

न इधर के रहे न उधर के रहे, न खुदा ही मिला न वसाले सनम।

39. Krishna, it behoves You to dispel this doubt of mine completely ; for none other than Yourself can be found who can clear or destroy this doubt.

40 The Blessed Lord said : Dear Arjuna, there is no fall (or destruction) for him either here or hereafter. For none who strives (works) for self-redemption (*i.e.*, God Realization) ever meets with evil destiny (end).

EXP. One of the profoundest pronouncement of the Lord is : "The doer of good never comes to grief or meets with an evil end." The Lord is the Kalpataru, the fabled desire—fulfilling tree of the devotee. So let us not despair even if we fall for. He is kind and merciful. All honour to those who try, though they may fail at first. No sincere effort will ever go in vain. The Gita is a scripture of hope.

41. He who has fallen from yoga, obtains the higher world, (heaven etc) to which men of meritorious or righteous deeds alone are entitled, and having resided there for countless years, takes birth in the house of pious of pure and wealthy men. (As Vivekanand).

EXP. Here he gets opportunity to advance in evolution in the house of a pure, prosperous person. So he is not bothered about his bodily requirements. So he gets a chance for sacred pursuits. Bhoga (enjoyment) and yoga do not go together. Where the one is, the other is not. He falls from yoga who covets Bhoga.

42. Or (if he possessed of dispassion) he is born in the family of enlightened or wise yogis ; but such a birth in this world is very difficult to obtain. (As Swami Ram Krishan Parmahans).

EXP. So he gets chance of evolution, which he cannot get in heaven or in a rich man's house. Hence he gets a better start. So he can start yoga practices very early in life. What we acquire during a life-time does not perish at death. It, becomes the starting point in the next birth.

43. Arjuna, he automatically regains in that birth the spiritual insight (understanding) of his previous births ; and through that he strives, harder than ever, for Perfection (in the form of God-Realization).

EXP. He regains the understanding of previous births in the shape of prenatal habits, menal impressions or qualities. The latent impressions of the Yoga of even-mindedness are roused in him automatically. What we arquired during a life time, does not perish at death. It becomes the starting point in the next life.

44. The other one (who takes birth in a rich family),

though under the sway of his senses, feels drawn towards God by force of the habit acquired in his previous birth : nay even the seeker of yoga of evenmindedness transcends (goes beyond) tne fruit of actions performed with some interested motive as laid down in the Vedas i.e. he rises superior to the performer of Vedic actions with desire.

The enquirer of Yoga is superior because he gives thought to Self-emancipation. The chanters (reciters) of Vedas and those who are engaged in Vedic rites are concerned with enjoyment on earth and in heaven. Being bound to life in senses, they are inferior. The Vedas merely promote and prolong the wheel of births and deaths. But he who practises Yoga is greater still because he is progressing towards Perfection and Liberation.

45. The yogi, however, who diligently takes up to practice attains Perfection in this very life with the help he latencies (latent impressions) of many births, and being thoroughly purged of sin, forthwith reaches the supreme state (goal).

EXP. The struggling yogi reaches the goal at last. What a good hope, rather a promise held out by the Lord that though he may fall a hundred times, he will rise again and reach the goal,

Life is one and continuous. It does not end with death until you get moksha. Man's physical and subtle body dies but his casual oody (Karna shrira) abides with him until he gets Moksha.

46 Karamyoga is unparalleled :—The yogi is superior to the ascetics (Tapasvis) ; he is regarded as superior even to those versed in sacred lore (knowledge). The yogi is also superior to those how perform action with some interested motive. Therefore, Arjuna, do you become a yogi (Karam yogi).

EXP. Here the Lord extols the sovereignty of Karmayoga. The yogi is superior to the men of scriptural knowledge and according to Tilak. "the Sankhyayogi who renounces action" because the truths revealed it the scriptures are directly shining in his heart. Mere knowledge of sacred

books is of little use if it is not put into practice. Austerity (Tapa), knowledge of the Vedas and ritual activity are all aids to spiritual unfolding but all these find fulfilment in the yogi who always lives in the presence of God. So the yogis superior to all these.

47. Even among all yogis, again, he who devoutly (with faith) worships Me with his mind focussed on Me is considered by Me to be the best (or most harmonized) yogi.

EXP. When to Karamyoga is added Love (Devotion, Bhagti). that yogi becomes the most beloved to the Lord, as when sugar in added to milk. In the previous verse No. 46, the Lord exorted Arjuna to be a yogi, but He has not told him there by which Path, (Sadhan) he should become a yogi, whether by following the Path of Karamyoga, Sankhayoga, Bhagtiyoga or Yoga of Meditation. But in this verse the Lord has made it clear that the Karmayogi who has exclusive Love (unswerving Devotion or Ananya Bhagti) for Him is the best of all yogis. This verse forms the link between the first six chapters and the second six chapters and it indicates that the development of Karamayoga into Bhakti yoga is as natural and spontaneous as the evolution of boy into a youth.

The love of God increases in the same proportion as the love for the world decreases and vice versa.

As your desire for sense pleasure declenis, your Devotion to the food develops into divin thust-S. Ram Krishna.

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CHAPTER VII

The Yoga of Knowledge with Realization.

1. The Blessed Lord said, Arjuna, now listen how with the mind attached to Me (through exclusive love) and practising Yoga with complete dependvnce on Me, you will know Me (the repository or abode) of all power, strength and

glory, and other divine attributes such as omnipresent etc., the Soul of all) in full and freed from all doubt.

EXP. The more we known about the greatness of a person, the more we love him. Similarly, when we come to know about the greatness, powers etc., of God and know Him in full (i e. know both His Imperceptible and Perceptible aspects) only then we will love Him.

2. I shall unfold (teach) to you in its full this wisdom (Knowledge of God in His absolute, formless aspect) along with the real Knowledge of the qualified aspect of God i.e. of manifest Divinity (God with form) having known which nothing else remains yet to be known in this world.

3. Of thousands of men some rare souls strive to realize Me (i.e. strive for Perfection or God-realization) ; of those striving Yogis, again, some rare one (devoting himself exclusively to Me) knows Me in reality (i.e. as I really am).

He knows Krishna who giving up all attachment to the world is devoted to Him with thought and action. But rare is such a man, because men do not realize Him value of human birth which is meant for God-realization when we sit for Meditation, mind divides because of base desires. A fly now sits on sacramental food (Parsad) and next on fill. But the bee sits on a blossom or in its hive and no where else. So be a bee and be ever devoted in the Inod to know Him.

4, 5. Earth, water, fire, air, ether (sky), mind, Reason (budhi) and also the ego ; these constitute- My nature eight-fold divided. This indeed is My lower (material) nature (Prakriti), the other than this, by which the whole universe is sustained (upheld) know it to be My higher (or sentient or spiritual) nature in the form of Jiva (the life-principle or the life element), O Arjuna.

6. Arjuna, know that all beings have evolved from this two-fold Prakriti and that I am the source (origin) of the entire creation, and into Me again it disappears (or dissolves).

EXP. As clouds are born of the sky and dwell in it and dissolve in it, so are all worlds born in the Lord, dwell

in Him and disappear in Him. This cycle of evolution (birth) and involution (death, destruction) goes on.

7. There is nothing else besides Me. (i e. there is no other cause) Arjuna. Like clusters of yard-beads formed by knots on a thread, all this threaded (strung) on Me (as beads of pearls or gems on a single string).

EXP. The gems or pearls strung together may vary in colour and variety, but the supporting string is the same all through. Similarly, the sustained by the Lord may vary in appearances but the sustainer of all is the same. Sutra is the Sanskrit word for string. So the Lord is called the sutratma—the string like supporter of all the manifested worlds.

8. Arjuna. I am the sapidity (Rasa ; good taste) in water and the light of the moon and the sun. I am the sacred syllable OM in all the Vedas, (one word of worship) the sound in ether, and the manliness in men.

9. I am the pure odour (fragrance, the subtle principle of odour) in the earth and brilliance in fire ; nay, I am the life in all beings and the austerity in ascetics.

10, Arjuna, know Me the eternal seed of all beings I am the intelligence (wisdom) of the intelligent (wise), the glory (splendour, Tejas) of the glorious (Tejasvis) am I.

11. Arjuna, I am the might of the mighty, free from passion (attachment) and desire : in beings I am the sexual desire (kama) not conflicting with (contrary to) virtue (Dharma) or scriptural injunctions.

12. Whatever other entities (states, beings, भाव) there are, born of Sattva (the quality of goodness), and born of Rajas (the principle of activity) and Tamas the principle of inertia), know them all as evolved from Me alone. In reality, however, neither do I exist in them, nor they in Me or neither am I in them nor they in me or according to some writers—however, not I am in them but they are in Me.

EXP. According to the first rendering "neither do I exist in them, nor they in Me," it means that though all the beings born of the three gunas proceed from the Lord, yet. He is above the three gunas and unattached like the sky

which is untouched and untainted by the clouds that are born of it. The Lord is the support of the gunas ; yet He is above them.

According to the second rendering, "I am not in them but they are in me", it means that the Lord is the sustainer and supporter of all but not the sustained, just as the sky holds the clouds, but it is not in them. The Lord is like a receptacle but not the water in the receptacle because He holds them all but they hold Him not. So they are in Him but He is not in them. The Lord is the support of the three gunas, but still he is beyond them. The Lord clears all this in the next verse. Also see IX—4.

13. The whole of this creation is deluded by these objects evolved from the three modes of Prakriti—Sattva, Rajas and Tamas ; that is why the world fails to recognize (know) Me, who am above (beyond) these and imperishable.

EXP. The green moss born of water covers the water in the tank and we cannot see the water. Similarly the Maya of the Lord is a veil that hides Him from us. Set a side the moss and the water will become visible. Rise above the Maya by his grace and see Him.

"St. Angustine says". For I had my back to the light and my face to the things enlightened, whence my face, with which are discerned the things enlighted, itself (i.e. the face) was not enlightened."

14 For this most wonderful Maya or divive illusion (Veil) of Mine, consisting of the three Gunas (modes of Nature), is extremely difficult to get over, those, however who take refuge in Me alone are acle to cross it.

15. Those whose wisdom has been carried away by Maya, (nescience) and who have embraced the demoniac nature, such foolish and vile men of evil deeds do not adore (worship) Me or do not take refuge in Me.

EXP. The way of the seive (छलनी, छाननी) is to let fine things pass through and hold the course things to itself. Likewise, the way of the wicked is to let the merits go and hold the evil fast but the good are like the window (छज

which holds the fine things to itself and let the course things go. (Swami Ram Krishan).

16. Four types of devotees of noble deeds worship Me Arjuna, the seeker after wordly possessions objects), the affected, (the sufferer), the seeker for knowledge, and the man of wisdom, O best of Bharatas.

17. Of these the best is the man of wisdom, ever established in identity with me and possessed of exclusive devotion For I am extremely dear to be wise man (who knows Me in reality) and he is extremely dear to Me.

EXP. The man of wisdom (Gyani Bhagat) is extremely dear to the Lord for although Perfected, (for he has acquired knowledge of the Lord) and has nothing more to gain, yet worships Him de irelessly.

He who practises the Devotion of non-separateness stands foremost. To him the world is a vision (darshan) of the Lord. As fuel conngnid to fire becomes itself fire,

"Our mind deviates in Meditation because of our base desires. A fly sits on sacred food (Parshad) and then on fifth, but a bee sits on a flower or in its nest and nowhere else. So be a bee, not a fly during Meditation etc. Discard shell and eat kernel (giri) So negate world and realize God ?"

—S. Ram Krishan.

EXP. A gyani Bhagt knows that God is the only reality, all else is Maya. He sees the one Lord in all things and beings. He is observed in devotion to the Lord. He is good observed. To whom the world is in vision of the Lord when he drinks water he takes in the Lord because to him the rapidity (Rasa) of water is God. He is engagep in the desireless and endless worship of the Lord. He forgets the world, her body his ego and his desires. He is supreme because he is desireless.

"Blessed are those who keep God as their goal and strive accordingly Zeroes have no value but they gain in value when linked to the number one God is the number one and all the worldly things are zeroes. Independent of God they mere cippers but when associated with God, they gain importance.

18. Indeed all these are noble (good) but the man of wisdom is My very self such is My view. For such a devotee who has his mind and intellect merged in Me, is firmly established in Me alone, the highst goal.

EXP. He who practises the devotion of men separation stands foremost. As fuel congued to fire becomes itself fire, the gyani absorbed in God. Who is a blaze of gyani becomes one with Him.

19. In the very last of all births the enlightened soul (the man of Realization) worships Me, realizing that all this is God such a great soul is very rare.

EXP. I am called Vasudeva because inside (have no Myvasa) in everything which is created.

20. Those who wisdom has been carried away by various desires being prompted by their own nature, worship other deites (gods) adopting rules relating to each (i.e. they follow various rites or methods of worship necessary for the worship of each god).

21. Whatever celestial form (i.e. god or goddess) a devotee (craving for some worldly object) chooses (wishes) to worship with reference (or faith) I stabilize (make firm) the faith of that particular devotee in that very form.

22. Endowed with such faith he worships that particulat diety and obtains through him without doubt his desired enjoyments as ordained (dispensed) by Myself.

EXP. When it is Vandeva who has became all that is, the question of other gods existing independent of Him does not arise. He limited aspects (rupa) are called gods.

23. The fruit gained by these people of small understanding, however, is perishable. The worshippers of gods attain the gods ; whereas My devotees, howsoever they worship Me, eventually (in the end) come to me alone.

EXP. If you hold sweets in one hand and the gold pound in the other, the child will take the sweets and refuse to take the pound because it does not know as to how many times more can this pound buy sweets for it. Similarly, men of little understanding worship the gods for perishable obje-

cts and refuse to take the pound of Liberation and do not worship the Lord.

EXP. Efforts are practically the sance in all the mines (खानें). But there is a difference between the seekers of iron and the seekers of diamonds.

24. Not knowing My unsurpassable and undecaying (imperishable) supreme nature, the ignorant believe Me, the supreme Spirit beyond the reach of mind and senses the embodiment of Truth, Knowledge and Bliss, to have assumed a visible or human form through birth (as an ordinary human being) i.e. they regard Me as an ordinary human being, taking birth according to past actions (Karmas).

25. Veiled by My Yogamaya [divine potency or power] I am not manifest to all. . Hence these ignorant folk fail to recognize Me as the unborn and imperishable Supreme Diety (*i.e.*, consider Me to be subject to birth and death).

EXP. The sun that can't be hidden by any thing seemes to be covered by a patch of cloud the source of which is none other than the sun. The sun is the yoga maya concealing the sun The Prakriti made up of three gunas is the Yoga Maya of God. Because of its verting power it is called Maya I and as it has no distance of act from God, it is held to die in Yoga (union) with him. Also see EXP. No. 26.

26. Arjuna, I know all beings of the past as well as of the present, nay, even those that are yet to come ; but none (devoid of faith and reverence knows Me.

EXP. It is possible for the swan to separate milk from water and partake of the farmer. The other birds are unable to do this. God is mingled with Maya. He is non-dual it. The ordinary people can't distinguish him from Maya. But the Dharmahan sets men of perception are able technique (see) God to the exclusion of Maya". —S. Ram Krishan.

God is the Lord of Maya. The appearance, stay and dissolution of vengs are all action of Maya.

27. O valient Arjuna (chastiser) of foes), through delusion in the shape of opposites (such as pleasure and pain etc.) born of desire and hatred (or attraction and repulsion) all

living creatures in the world are falling a prey to infatuation (delusion, Moha)-

28. But those men of virtuous deeds whose sins have come to an end, being freed from delusion in the shape of pairs of opposites (born of attraction and repulsion,) worship Me with a firm resolve in every way.

EXP. A rusty iron cannot be magnetized, but when cleansed of rust, it is easily magnetized. Similarly, in that mind which has becomes rusty with attraction and repulsion devotion to the Lord does not dawn. Whereas in a pure mind Devotion (Bhagti rises steadily.

29, 30. They who, having taken refuge in Me, strive for deliverance (freedom) from old age and death know Brahman (the absolute), the whole Adhyatma (the totality of Jivas or embodied souls), and the entire field of Karma (action) as well as My integral being, comprising Abhidhuta (the field of Matter), Adhidaiva (Brahma) and Adiyajna the (unmanifest Divinity dwelling in the heart of all beings as their witness). And they who, possessed of a steadfast mind, know thus even at the hour of death, they too know Me.

EXP. A man has his next birth according to the desire which is paramount (highest) in the mind at the moment of his death, neverthless, the word 'even' clearly shows that unless a man has acquired knowledge of God in his life-time, he cannot acquire that knowledge right at the moment of death (II—72 and VIII—5) because at the hour of death, the mind acts according to the habits or mental impressions (sanskaras) formed in his life-time and it does not act according to his sweet and free will or as he wishes because at that time his mind and senses are not under his control, otherwise God realization will become a child's play.

Action—The creative which brings forth (or creates) movable and immovable things from the Brahman, is called Karma or action (Tilak).

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CHAPTER VIII

The Yoga of Indestructible Brahman

1. Arjuna said : Krishna, what is that Brahman (The Absolute or Eternal), what is Adhyatma (Spirit), and what is Karma (Action)? What is called Adhibhuta (Matter) and what is termed as Adhidaiva (divine intelligence)?

EXP. Adhyatma means the Self within seated in the heart, or within God or the Indwelling spirit, in-soul or the God-in-man or the jivatman. It is also called Svabhava (subtle form of God) because it is the Svabhava (fundamental or instrinsic merit of quality (मौलिक गुण) of God to appear as the multitudinous conscious beings called the jivatman, just as the Svabhava of the sun is to put forth beams of light. In the heart is His Svabhava, a ray of His Light. The Adhyatma is God's Svabhava, the God-in-man making man a temple of God.

2. Krishna, who is Adhiyajna here and how does he dwell in the body? And how are You to be realized at the time of death by those of steadfast mind?

3. The Blessed Lord said : The supreme Indestructible is Brahman ; one's own Self (the individual soul of jivatman) is called Adhyatma ; and the discharge of spirits, (Visarga), which brings forth the existence of beings from the Brahman, is called Karma (Action).

EXP. Adhyatma—see EXP. under No. 1.

Action—see EXP. under VII—29-30.

4. All perishable objects are Adhibhuta ; the First Purusa (Brahma or Hiranya Garbha or Divine man or the manifested God) is Adhidaiva : and in this body I Myself, dwelling as the inner witness, am Adhiyajna, O Arjuna!

EXP. *Adhiyajna*—The Lord of sacrifice. The Lord is the enjoyer of all sacrifices (V—29) and the Dispenser of all fruits of action (VIII/22). So the Lord says He himself is the Adhiyajan. The Lord is present where an act of self-sacrifies takes place.

In short, from the unmanifested Brahman to the perishable objects in all Brahman. There is only one God in all things.

Here the Lord answers the second part of Arjuna's question in No. 2. "How he dwells in the body." The Lord says that the lives in the body as an inner witness.

A sacrifice is at its Zenith (highes) where the Jivatma dissolves itself completely in God. With the surrender of individualify. Its individual consciousness gives place to cosmic consciousness, (*i.e.* all is Brahman) which is God. This is like making an oblatain of one's self in the sacrificial fire of God. Such a man is always God-absorbed (God-filled). Lose life to gain life is the teaching of Christ and other masters.

"All that is, is a vestiture (garment, covering) of the Lord," says I shopishad. So natured is sacred and the universe becomes the veritable temple of God.

5. He who departs from the body, thinking of Me alone even at the time of death, attains My state ; there is no doubt about it.

EXP. Ant Mati so Gati (The predominating thought at the last moment determines the desity after death.) see VII—29—30 and VIII—6.

6. Arjuna, thinking of whatever object one leaves the body at the time of death, that and that alone he attains being ever (for the whole of his life) absorbed in its thought Generally, at the time of death, one is haunted by the thought of that object alone which has mostly engaged his mind during his lifetime and, as a rule, it is the predominating thought of his last moment that determines his future destiny i e destiny after death),

EXP. As man thinks in the hour of death, so he be-

comes after death. If he thinks of father, wife, child, money honour etc. he comes back to his earth. So the Lord has removed the misunderstanding that may arise according to verse No. 5. that it is enough if a person thinks of God only at the moment of death. So preparation for this has to go on throughout life. "So the Lord tells Arjuna to remember Him all times and fight (No. 7). The Gita is the only scripture that advocates the rememberance of Lord along with the performance of your daily duties.

7. Therefore, Arjuna, think of Me at all times and fight. Within mind and Reason (budhi) thus set or on dedicated to Me, you will doubtless come to me.

EXP. When the Lord has told Arjuna simulateously to do his duty of waging the war and to remember Him, there is no room left for us to say that we cannot) remember Him. We can remember Him while doing all our daily duties, or while walking, divine, eating, bathing, passing urine or stool etc.

8. Arjuna, he who with his mind made steadfast in Yoga in the form of practice of meditation and thinking of nothing else, is constantly engaged in contemplation of God, attains the supremely effulgent (shining) divine Purusha (God).

EXP. Constant through of God (as Sat, Chit, Anand etc.) rids the Sadhaka of body—Consciousness after the way of ripening fruit getting itself separated from its skin.

The Yogi meditates and meditates and passes into His Rupa which is Sat Chit Anand etc.

9-10. He who contemplates on the all-wise or all-knowing, eternal Being, the Ruler of all, subtler than the subtle, the universal sustainer, possessing a Form beyond human conception (or comprehension or imagination) shining like the sun and far beyond the darkness of ignorance.

Having by the power of Yoga firmly held or fixed the life-breath in the space between the two eye brows even at the time of death, and then contemplating on God with a steadfast mind, full of devotion, he reaches verily that supreme divine (or shining) Purusa (God).

EXP. Here the Lord describes the eight-fold glory or eight attributes of God (as all-knowing etc.) which have to be deeply meditated on daily so that the mind and intellect be cast permanently in the divine mould (Sancha and thus you will be able to reach Him because the absorption in the attributes of God is absorption in Him. Constant practice of meditation or Abhyasa—Yoga, is the sure mean to achieve this sublime (noble) end (i.e. God realization).

EXP. Universal sustainer—As the ocean is the support of the waves that have come out of it, so is the Brahman the support of the universe that has come out of Him.

11. I shail tell you briefly about that Supreme goal i.e. the way to reach God. (viz, God who is an embodiment of Truth, Knowledge and Bliss), which the knowers of the Veda term as (call) the Indestructible (or the Om-formed Brahman of the oneworded form of Brahman), which striving recluses free from passion (attachment), enter, and desiring which the celibates practise celibacy (Brahmacharya).

Spirituality is not where lust (Kama) is.

The Lord here describes the way of reaching the Nirguna of attributeless Brahman or the way of meditation or Nirguna Brahman.

EXP. Sanyasins are they who are not lainted by the worldly desires and line the rigid life of countenance (Brahamcharya).

12-13. Having closed or controlled all the doors of the senses, and firmly holding the mind in the cavity of the heart and then fixing the life-breath in the head, and thus remaining steadfast in Yogic concentration on God, he who leaves the body and daparts uttering (mentally) the one-syllabled Brahman, OM, (and as its meaning) dwelling (meditating) on Me as its meaning in my absolute (attributeless aspect), reaches the supreme goal or state.

EXP. A Yoga shuts of the media (gates) of perception. *He locks the wind* As a bond returns to a tree to root *(sleep)* the mind of the Yoga gets stllled in his heart at the *time* of death. But the mind of the worldly wanders woefully on murdane (earthly) things. Cold spreads all over the body

as prassad leaves it. The devotee of the Lord is ever immersed in the thought of God.

14. Arjuna, whosoever always and constantly thinks of Me with undivided mind, to that Yogi ever absorbed in Me I am easily attainable.

15. Great souls, who have attained the highest perfection, having come to Me, come not again to birth, which is the abode of sorrow, and impermanent by nature.

16. Arjuna all the worlds from Brahmloka (the heavenly realm of the Creator, Brahma) downwards are liable to appear and disappear. But, O son of Kunti, on attaining Me there is no rebirth. (For I am beyond Time, and regions like Brahmaloka, being subject to time, are transitory).

17. Those Yogis alone who know from realization Brahma's day as equal a thousand Mahayugas (Ages) and so his night as equal to another thousand Mahayugas, know the reality (truth) about Time (or day and night) or truth about the evolution and involution of the whole universe.

EXP. A Mahayaga comprises the four yugas, Viz, Krita, Treta, Dwapara and Kali.

From this we come to the conclusion that our life is much too short (hardly a few seconds) as compared with Brahama's life So we should make the best use of our life and not gamble it away for the perishable things of the world.

18. All embodied beings emanate (proceed) from the Unmanifest or invisible (i.e Brahma's subtele body) at the commencement of Brahma's day ; at the commencement of his night, they merge in the same subtle body of Brahma, known as the Unmanifest.

19. Arjuna, this same multitude of beings (that existed in the preceding day of Brahama) being born, again and again under compulsion from Prakriti (nature), is dissolved at the commencement of Brahma's night, and rises again at the commencement of his day:

20. Far beyond even this Unmanifest there is yet another eternal unmanifest Existence, that Supreme Divine

Person or Existence, who does not perish even though all beings perish.

21. The same Unmanifest which has been spoken of as the Indestructible is also called the supreme Goal; that again is My supreme Abode or state (svarupa) attaining which they return not to this mortal world.

22. Arjuna, that eternal unmanifest supreme Purusa in whom all beings reside, and by whom all this (i.e. the universe) is pervaded, is attainable only through exclusive (unswerving) Devotion.

23. Arjuna, I shall now tell you the time (path) departing when Yogis do not return and also the time (path) departing when they do return.

24. (Of the two paths) the one is that in which are stationed the all-effulgent fire-god and the deities (gods) presiding over daylignt, the bright fortnight, and the six months of the northward course of the sun respectively; proceeding along it after death, Yogis, who have known Brahman, being successively led by the above gods, finally reach Brahman.

25. The other path is that wherein are stationed the gods presiding over smoke, night, the dark fortnight, and the six months of the southward course of the sun; the Yogi (devoted to action with an interested motive) taking to this path after death, is led by the above gods, one after another, and attaining the lustre light) of the moon (and enjoying the fruit of his meritorious deeds in heaven) returns to this mortal world.

26. For these two paths of world, the bright and the dark, are considered to be eternal (because the world is eternal). Proceeding by one of them, one reaches the supreme state from which there is no return; and proceeding by the other, one returns to the mortal world. i.e. becomes subject to birth and death once more.

EXP. These two paths are really the paths of knowledge and ignorance. The soul pursuing the path of knowledge (light and Liberation) attains God, but the soul steeped in

ignorance (darkness) following path of bondage (i.e. action with desire etc.) is reborn again and again. So let us not wal low (roll about) in the mire of ignorance and be lost.

27. Knowing thus the secret of these two paths (one leading to the world and the other of Liberation), O son of Kunti, no Yogi gets deluded. Therefore, Arjuna, at all time be steadfast (established) in Yoga in the form of equanimity. (*i.e.*, strive constantly for My realization).

EXP. In whatever direction the ship may sail, the needle of the compass in it ever points to the north. Similar to it, let the mind of the devotee be ever fixed on the lotus. Feet of the Lord irrespective of his occupation." (S. Ram Krishan).

28. The Yogi, reailizing (knowing) this profound truth (or secret), doubtless transcends (rises above or surpasses) all the rewards promised in the scriptures, of the study of the Vedas, as well as of the performance of sacrifices, auster- ities and charities and attains the supreme beginningless (eternal) state of Peace and Blessedness.

EXP. Realizing the truth means knowing the truth imparted in the beginning of this chapter.

Sacrifice (Yajna) etc. come within the wheel of birth and death because the desirer of fruit of action (Sakami) falls from heaven. But blessed is the Yogi who wends his way to the Brahman and thinks not of fruit of action. Richer (better) indeed, is wisdom (knowledge) than the study of the Vedas, fasts etc. A Yogi follows the path of wisdom and attains the Supreme.

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Chapter IX

The Yoga of Sovereign Science (kingly knowledge and the Sovereign Secret).

1. The Blessed Lord said : To you, who are uncarping

(not fault finding), I shall now unfold the most secret (profound) knowledge of Nirguna Brahman along with the knowledge of manifest Divinity (Sakara Brahman), knowing which you shall be free from the evil of wordly existence (i.e. from the bondage of Sansara).

EXP. *Most profound knowledge*—because it end sin God-realization. This knowledge is not to be revealed to a carping critic because such a person is a quibbler, a word juggler, a debator of terms.

Knowledge of Nirguna Brahman—Gyana is the knowledge, worship or meditation of the unmanifest God. This knowledge or worship of Nirguna Brahman is possible to a few because this worship is for him who rises above the pairs of opposites (such as pleasure and pain etc.) and rises above his body, senses, mind and intellect. The majority of us fail to reach such heights. So they cry for a manifest God (Sakara Brahman).

Mere intellectual knowledge of Brahman will not free man from misery. It requires to be combined with realization.

Knowledge of Sakara Brahman—or knowledge of Love Divine (Bhakti)—The Saguna worship is of three kinds :—

(1) Nature worshiip, as worship of sun, sea etc. (2) Humanity—as man, sadguru or a saint etc. (3) worship of Avtaras and gods or goddesses—as Rama and Krishna, Shiva, lakshmi etc. This Sakara worship is easier to practise.

2. The knowledge (of both the Nirguna and Saguna aspects of Divinity) is a sovereign (highest) science, a sovereign secret, supremely holy (purifying), mosl excellent, precious, directly enjoyable, attended with virtue, very easy to practise and imperishable (because its reward ie imperishable).

EXP. *Sovereign Science*. King of all kinds of knowledge, because, having acquired this knowledge, nothing remains to be known.

Sovereign secret—The knowledge is so profound that it is attainable after good deeds of many births. The impure in heart cannot have access to it. They cannot even under-

stand it. This science is a sealed book to them. This science is taught to those who are princes among men and who are the kings of their minds. This knowledge is a pearl of great price for which great men have sold their all.

Directly enjoyable—realizab e by direct perception. Its reward is not invisible. As the aspirant advances towards it, his demerits, misdeeds and sorrows come to an end and he directly enjoys peace and happiness and he who has this complete knowledge, attains God.

Attended with virtue.........of all the daily duties prescribed by the scriptures according to one's caste, this knowledge does not come into conflict with those duties and being naturally full of merits and virtues, it is the best of all. Self-knowledge is the home-coming of the Jivatman.

EXP. As water cleanses body, so Brahamgyana cleanses the Jivatama of his fallen state and rein state him in Brahman hood. So Braham Vidya is the supreme purifier.

3. Arjuna, people having no faith in this Dharma (i e., knowledge), failing to reach Me, revolve in the paths of the world of death.

4. The whole of this universe is permeated (prevaded) by Me as unmanifest Divinity (as ice by water), and all beings rest on (abide) in the idea within Me (or abide in Me). There-fore really speaking. I am not (present) in them or I do not abide in them.

EXP. All being rest on or abide in Me but I am not present in them :—Also see VII—12. As waves take their origin from the sea and sport on it, all beings from Brahma down to a blade of grass take their origin in God and rest on Him. As the sea is not contained in the waves, the unmanifest God is not contained in the manifest beings. He is infinite while these are all finite. How can the part hold the whole. I am their support and they depend upon Me. The Lord creates and sustains all, yet dwells outside of all" (T.L Visvani). I am like the receptacle, not the water in it. All life depends on Me. I support them all, they support Me not (I do not depend on them).

5. Nay (And yet), those things abide not in Me ; but

look at the wonderful power of My divine Yoga, the Supporter and Creator of beings, My self in reality dwells not in those being (i.e. is unattached).

EXP. While truly reflecting the object placed before it, a mirror ever remains unaffected by its function, so the Lord is unattached.

6. Just as the extensive air or wind which is moving everywhere or which is all-pervading, (being born of ether) ever remains in ether, likewise know that all beings (who have orginated (sprung) from My thought abide in Me (But they are without contact with Him and so without effect off Him).

7. Arjuna, at the end (close) of every Kalpa (Brahma's day or world-age), all beings enter (go back into) My Prakriti (the Prime Cause) and at the beginning of every (next) Kalpa, I bring them forth (generate them) again.

8. Wielding My Nature (Laying hold of My Nature or through My Nature (Prakriti) I bring forth, again and again, (according to their respective Karmas) all this multitude of beings subject to the influence (sway or control) of their own nature (Prakriti) i.e. which are helpless being under the sway of their own nature.

EXP. Wielding My Prakriti—It means animating My Prakriti i.e. invigorating and fertilizing the Prakriti dependent on Him, which had gone to sleep at the universal dissolution or involution, at the end of the Kalpa, by His Light.

9. Arjuna, those actions, however, do not blind or enchain Me, unattached as I am to such actions and standing apart, as it were, as remaining indifferent or He only sits by.

EXP. The very presence of the school master induces the student to study.

10. Arjuna, with Me as the supervisor (i.e. under My supervision), Nature brings forth the whole creation, both sentient (animate) and insentient (inanimate) beings; it is due to this cause that the wheel of Sansara is going round or revolving.

EXP. God is not affected by this act of whole creation

because he sits by as one neutral, perfected unattached. Here the Lord declares the final truth that really. He does nothing, that it is the Prakriti, who animated by His proximity (nearness) produces all that is. It is His Light that lights up Prakriti and makes her live and act. That is all the relation between Him and her (the Prakriti).

11. Fools, not knowing My supreme nature, think low of Me, the Overlord of the entire creation, who have put on the human semblance (body or appearance). (That is to say, they take Me, who have appeared in human garb through My Yogamaya for the deliverance of the world, for an ordinary mortal or to be an ordinary man.)

The elephant has visible lusts and the invisible set of teeth. Similarly, the incornations (Avtar as) like Sri Krishna have the human and the divine codfined in them while appearing as the human (clad in human form or body) they are Divine unaffectedly Karma and earthly things.

12. Those bewildered (senseless or devoid of discrimination) persons with vain hopes, futile action and fruitless knowledge have embraced (or who possess) a fiendish, demoniacal and delusive nature because such men cannot distinguish between the real and the unreal, the permanent and the impermanent.)

13. On the other hand, Arjuna, great souls who have embraced (or who possess) the divine nature, knowing Me as the prime source (cause) of all lives (creation or beings) and the imperishable eternal, worship Me constantly with none else in mind (or with undivided mind).

14. Constantly chanting My names and glories and striving for My realization (or striving to attain Me), and bowing again and again to Me, those devotees of firm resolve, ever united with me through meditation, worship Me with single-minded devotion.

EXP. Mind takes the colouring of what it glorifies (praises) ; by glorifying God, godly qualities come to the mind. Rigid vows add to self-culture. By prostrating before God, one gives oneself over to Him ; and by worshipping Him with single-minded devotion, one's ineividuality gets

merged in God.

15. Others (who follow the path of Knowledge i e., Gyan yogis) betake themselves to Me through their offering of Knowledge, worshipping Me (in My absolute, formless aspect) as one with themselves (or as their very Self) ; and as distinct, while still others worship Me in My Universal Form (or as All-formed or all-faced) in many ways, talking Me to be diverse in diverse celestial forms.

EXP. Here the Lord describes the various ways in which people worship Him.

Offering of knowledge—it means seeing the Self in all.

Worship as one—It is non-dualism or Advaita.

Worship Me as the distinct—It is the way of dualism or Dvaita, thinking Him to be distinct from him, the world and the jivatman. Worship Me as *All-formed*, Manifold or *All-faced*—(worship of Virat svarupa or Bahurupa). It is Vishita-dvaita or the qualied non-dualism. The universe and the beings in it are the sentient and insentient aspects of the body of the Lord or taking Him as diverse celestial forms or various divinities as Brahma, Indra It is for this reason He is called All-formed. (i.e. one and manifold present everywhere.

"Whatever be your concept of God, be it with from or without form (i.e. formless), hold fast to it and ardently worship Him."

—Swami Ram Krishna

16. I am the Vedic ritual (Kratu, a Vedio yajna). I am the sacrifice. I am the offering to the departed (manes). I am the herbage and foodgrains ; I am the sacred formula. I am the clarified butter, I am the sacred fire, and I am verily the atc of offering oblation into the fire.

EXP. Sacred formula—mantram with which oblation is offered—This is to say that there is nothing else, except God.

Holding everying as God is the way to reach Him.

17. I am the sustainer (supporter or Dispenser because He dispenses fruit of action) and ruler of this universe, the

father, mother and grandfather, the one worth knowing, the purifier, the scared syllable OM, and three Vedas-Rig, Yajus and sama.

18. I am the supreme goal, supporter, lord, witness abode, refuge, well-wisher (or disinterested friend), origin and end, resting-place (foundation), store-house (to which all beings return at the time of universal destruction), and imperishable seed (the cause of the origin of all things).

19. I radiate (give) heat as the sun, and hold back (withhold) as well as send forth showers, Arjuna, I am immortality as well as death ; even so I am being and non-being both.

EXP. *Being* (*Asat*)—The manifested world or the visible and perishable world. *Non-being* (*Sat*)—It means the unmanifest d cause or Imperishable or Eternal (Brahman). These two (being and non-being) are the higher and lower Prakritis (Natures).

20 Those who perform action with some interested motive as laid down in these three Vedas and drink the sap (juice) of the Soma plant, and have thus been purged of sin, worshipping Me through sacrifices, seek access to heaven ; attaining Indra's (the Lord of Gods or heaven) paradise as the result of their virtuous deeds, they enjoy the celestial (divine) pleasure of gods in heaven.

21. Having enjoyed the extensive heaven worlds, they return to this world of mortals on the stock of their merits being exhausted. Thus devoted to actions with interested motive recommended (enjoined) by the three Vedas (as the means of attaining heavenly bliss), and seeking (or desiring worldly enjoyment) they repeatedly come and go (i.e ascend to heaven by virtue of their merits and return to earth when their fruit has been enjoyed).

22 The devotees, however, who loving (or thinking of) no one else constantly think of Me (or meditate on Me as non-separate) and worship Me in a disinterested spirit (way), to those ever united in thought with Me, I bring full security and personally attend to their needs (i.e I give what they lack and preserve what they already have. I guard their

welfare. The Lord takes on Himself the burden of his Yoga-Kshema. This is also true regarding his spiritual pracrices. But others work for their own gain and safety.)

EXP. This is a sublime statement about the law of life at the spiritual level. St. Mathew says, "Be not anxious for yaur life, what ye shall eat ; drink and put on. If shall be done. And all things whatever ye shall ask for in prayer, ye shall receive". "When the devotee takes one stride (step). towards the Lord. He takes ten strides towards the devotee. Such is His grace".

—Swami Ram Krishan.

23. Arjuna, even those devotees who endowed with faith, worship other gods (with some interested motive) too worship Me alone, though with a mistaken approach or though not in accordance with rules (i.e. without proper knowledge or by a wrong method because in this way they cannot get Liberation for the gods give them only perishable things.)

24. For I am the enjoyer and also the Lord of all sacrifices ; but they know Me not in reality (as the supreme Deity) or the Adhiyajna, hence they fall (i e. return to life on earth) or are the subjected to birth and death after they have enjoyed the fruit of their action.

EXP. All offerings come to the Lord because He is the Lord of all sacrifices.

25. Those who take to the worship of gods go to the gods ; those who worship (adore) the manes (forefathers) reach the names ; those who adore the spirits reach the spirits and those who worship Me attain Me or come to Me alone (that is why my devotees are not subjected to birth and death).

EXP. "The best way that we can do is to ask Him for nothing but give ourselves to Him. He in turn gives Himself to us".

—Swami Ram Krishan.

Worship of God is the easiest 26—28 :—

EXP. Gods are also subject to birth and death. So he was shipping them man may go in longevity and supernatural powers which are hindrancis to bhagi, gyana and Mukti.

26. Whosever offers to Me with love a leaf, a flower, a fruit or even water, I appear in person before that disinterested devotee of sinless mind (or purified intellect) and delightfully partake of that article (gift) offered by him with love.

EXP. So single-minded Devotion leads to imperishable results and it is so easy to perform.

The lowest or the poorest may approach the Lord. If you give the little ones, the thirsty ones, the poor ones, the broken ones, the hungry ones and the neglected ones little cups of cold water, kind words, little gifts of love, little grains of love to the hungry, the Lord blesseth you. Sow little seeds of love and you will reap a rich destiny. Kindle a little candle each day, your life will shine. Be a little stone in the temple of service. Be a little man of the Lord. So the little way is the Gita's way to Perfection. —Swami Sivanand

The flattened dry rice of Sudama were eaten with great relish by the Lord.

27. Arjuna, whatever you do, whatever your eat, whatever you offer as obtain to the sacred fire, whatever you bestow as a gift, whatever you do by way of penance, offer it all to me.

EXP. By offering all your acts to the Lord, turn the secular into the sacred.

"I am the instrument, you are its manipulator. I am the house, you are the resident, I am an arrow, you are the archer. I am the chariot, you are the charioteer. I am the boat, you are the ferryman. I move as you make me move, I speak as you direct. My doings are all your doings. Not I, not I, but you. —Swami Ram Krishan.

Panacea for all evils is presented here. So do not act for self-glorification but for the glorification of the Lord.

(सब तेरी वड़याई ए)

28. With your mind thus established in the Yoga of renunciation (offering of all actions to Me), you will be freed from the bonds of Karma in the shape of good and evil consequences fruit) ; and freed from them (while in this body), you shall attain Me or come to me.

EXP. When the actions are offered to the Lord, they become as ineffective as the burnt up seeds, unable to sprout any further. Thus the Yogi is freed from bondage.

29. I am equally present in all beings (or I am the same to all being) ; there is none hateful or dear to Me. They however, who devoutly worship Me abide in Me ; and I too stand revealed (or abide) in them.

EXP. In the Lord there is not partiality. He knows no frown or favour. Fire does not choose on whom to shed its warmth He who draws near the fire will be warmed, others will be cold. The sun's light is reflected in a clear mirror but not in a dirty one. So the Lord's warmth is felt by His devotees and His light is reflected in them.

30. Even if the vilest sinner worships Me with exclusive devotion, he should be accounted (considered) a saint ; for he has rightly resolved. (He si positive in his belief that there is nothing like devoted worship of God or He has formed a holy resolution to abandon the evil ways of life).

EXP. The dirtiest water can be brought back to its original pure state through distillation. The more man turns in God, the pures he becomes. God is the divine taliman (charm or magic) for all wordly evils.

"A wise man in the world is he who does the most important thing of life first.

He who commits a sin is a dvil. But he who confess it is a saint. Confession, is like a broom which purifies heart. "He who makes no mistake is God. He who rectifies his mistakes is a man. He who does not even know his mistakes is an animal and he who even knows his mistakes but does not rectify them is a devil. If we cannot become God, we must be a man," because :—

"जीना है उसी का जो जिया इन्सान हो कर ।
वरना जीना खाक है, जो जिया शैतान हो कर ।"

—S. Harmilapi

31. Speedily (soon) he becomes virtuous and secures lasting peace. Know it for certain, Arjuna, that My devotee never falls (perishes).

EXP. The internal revolution leads the sinner to righteousness.

32. Arjuna, women, Vaishyas (members of the trading and agricultural classes). Shudras (serfs or those belonging to the labouring and artisan classes), as well as those of wile birth or born of the womb of sin (such as the pariah), whoever they may be, taking refuge in Me, they too attain the supreme gc.

EXP. All can reach Godhood which is their birth right Bhakti is not the monopoly of any class of people. "When there is a hurricane (storm) it is not possible to distinguish one tree from the other. Similarly, when there is a hurricane of Devotion (Bhagti) in the mind, all distinctions such as, sex, caste, colour and race vanish of their own accord "

(S. Ram Krishan.)

33. What wonder, then, that the holy Brahmans (members of the intellectual or priestly class) and devoit (devoted to Me) royal sages should attain it. Therefore, having obtained this joyless and transient human life or world, do you constantly worship Me.

EXP. How shall we attain the Lord ? Can you with a distressed heart pray to him for His grace and revolution ? You shed pots of tears for the sake of your family and property. Have you ever shed a drop of tear, seeking the Lord ? As long as the baby is interested in toys, the mother minds her own business. When the baby throws away these toys and screams, the mother rushes to attend on it You behave likewise towards God and He will reveal Himself to you.

—S. Ram Krishan.

34. Fix your mind on Me, be devoted to Me. Worship (adore) Me and make obeisance to Me (prostrate or bow down to Me) thus linking (uniting) yourself with me and entirely depending on Me, you shall come to Me.

EXP. A selfish man resorts to God is harm. As the river gives its lf to the ocean and becomes one with it, the devotee give himself to the Lord and becomes one with Him by fying his mind on the Lord. All the time his desires

fulfilled and hect his individuality preserved. But the injunctions of the Lord to His decoolu is at different-

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CHAPTER X

The Yoga of Divine Manifestations (Glories).

Note :—Knowing and loving (Bhakti) go together. Enquiry into His glories clarifies understanding (budhi) and promotes Devotion.

1. The Blessed Lord said :—Arjuna, hear once again My supreme (highest) word, which I shall speake to you, who are so loving, out of solicitude (desire) for your welfare (good).

EXP. So loving—It means either you are My beloved or you are delighted to hear Me.

2. Neither gods nor the great sages know the secret of my birth (i.e. My appearance in human or other garb (Form) out of mere sport) : for I am the prime cause in all respects of gods as well as of the great seers (Rishis).

EXP. Who can measure the depths of the Infinite ocean of Brahman. Even the vedas are dumb or speechless.

3. He who knows Me in reality as birthless and without beginning, and as the supreme Lord of the Universe, he undeluded among men, is purged of (freed from) all sins.

4, 5. Reason (Budhi), right knowledge, unclouded understanding (sanity or non-delusion), forbearance, veracity (or truth) control over the senses and mind, joy and sorrow, evolution, and dissolution, fear andfearlessness, non-violence, equanimity, contentment, austerity, charity, fame and obloquy (ill-fame),—these diverse, traits (qualities, temperaments) of creatures emanate (arise) from Me alone.

6. The seven great seers (Marichi and others), their four elders or the more ancient four (Sanka and others), and

the fourteen Manus or progenitors of mankind (such as Swayambhuva and his successor) who are all devoted to Me, were born of My will (Sankalpa), from them all these creatures in the world have descended or were begotten.

EXP Four elders—Four Kumaras or virgin—youths who were mind-born.

7. He who knows in reality this supreme divine glory and supernatural power of Mine (My Yoga power) gets established in Me through unfaltering devotion ; of this there is no doubt.

EXP. My divine glory—manifold manifestation of My Being.

8. I am the source of all creation and everything in the world moves because of Me knowing thus the wise, full of devotion, constantly worship Me (thinking that there is only one Self in all).

9. With their mind fixed on Me, and their lives surrendered to (or absorbed in) Me, enlightening one another about My greatness and speaking of Me, My devotees ever remain contented and take delight in Me.

10. On those ever united through meditation with Me and worshipping Me with love, I confer (give) that Yoga of wisdom (or yoga of Discrimination or budhi) through which they come to Me (or attain Me)

EXP. Yoga of Wisdom or knowledge—by this they can know My true nature.

11. In order to shower My grace on them (or out of compassion for them), I, dwelling in their heart, dispel the darkness born of ignorance by the shining light (lamp) of wisdom (knowledge).

12, 13. Arjuna said : You are the supreme Eternal, the supreme Abode and the greatest purifier ; all the seers speak of You as the eternal divine Purusa, the primal Diety unborn and all-prevading. Likewise speak the celestial sage. Narada, the sages Asita and Devala and the great gage Vyasa : and now so do You yourself too proclaim (tell) this to me.

14. Krishna. I believe as true all that You tell me. Lord, neither demons nor gods are aware of Your manifestation through sport (through) Lila.

15. O Creator of beings, O Ruler of creatures, God of gods, the Lord of the universe, O supreme, Purusha, You alone know what You are by Yourself.

EXPr The diamond merchant alone could value ten diamond at two lakhs of rupees, not then bringal, rice or cloth merchant- Even so God glories are unfashianable.

16. Therefore. You alone can describe in full Your divine glories (forms) whereby You stand (remain) prevading all these worlds.

17. Master of Yoga, how shall I know you through continuous meditation And in what particular forms, O Lord, are you to be meditated upon by me ?

18. Krishna, tell me once more in detail Your power of Yoga and Your glory ; for I know no satiety in hearing Your nectar-like words. (or I am not satiated with drinking the nector of your words (or I am not satiated with drinking the nector of your words)

EXP. Attributes of God spontaneously remind man of Him. Absorption in the attributes of God is as good as the absorption in Him. The jivatama grows increasingly in divinity as he dwells on the divine attributes of God (such as, all-pervading All-knowing etc). "As the sugar toy fruits and toy elephant renmind of the true fruits and elephant, the symbols and images (forms) remind the devotee of the eternal and formless God". (S. Ram Krishan).

19. The Blessed Lord said : Arjuna, now I shall tell you My conspicuous, (prominent) divine glories (forms or attributes), for there is no limit (end) to My magnitude (extent or the particulas of My manifestations).

EXP. To define God from scruptural knowledge is like defining the holy city of Banaras after getting an idea of it from a map.

20. Arjuna, I am the universal Self seated in the heart of all beings ; so I alone am the beginning (life) and middle

and also the end (death) of all beings.

21. I am Vishnu among the twelve sons of Aditi, and the radiant sun among the luminaries (lights). I am the glow of the Maruts (the forty-nine wind—gods), and the moon among the stars.

22. Among the Vedas, I am the Samaveda ; among the gods, I am Indra. Among the organs of perception (sense) etc , I am the mind ; and I am the consciousness (life-energy) in living beings.

EXP. *Consciousness (chetna or intell gence)* :—The difference between the living and the dead is in the presence or otherwise of consciousness. The more evolved the being, the clearer is consciousness. Ultimately, the Pure Consciousness gets equated with (equal to) God. Also see EXP. XIII—5, 6.

Consciousness is the gyan shakti (intellgence) of beings by which they experience pleasure and pain and all objects.

23. Among the eleven Rudras (gods of destruction), I am Shiva ; and among the Yakshas and Rakshasas, I am the Lord of riches (Kubera). Among the eight Vasus, (a particular class of gods). I am the god of fire ; and among the mountains, I am the Meru (abode of gods).

24. Among the household priests, Arjuna, know Me to be their chief, Brihaspati. Among warrior-chiefs, (war generals), I am Skanda (the generalissmo of the gods) ; and among the seats (seas or bodies) of water. I am ocean.

EXP. The ocean suggests the infinitude of the Lord. Merging the mind in its expanse is a form of worship.

25. Among the great seers (Rishis), I am Bhrigu, among words, I am the sacred (single) syllable OM, Among offering (sacrifices), I am the offering of Japa (muttering or silent repetition or meditation of sacred formulas) ; and among the immovables, the Himalaya.

EXP. Japa sacrifice is best of all sacrifices because it involves no injury or loss of life. It is the easiest of all sacrifices. It can be performed at any time and in the midst of anyother activity. The Lord is present where Japa or any other sacrifice takes place. Constant utterance of OM is a

sure means to reach God. It is equavalent to God. This sacrifice costs nothing but buys everything हिग लगे न फटकड़ी, रंग चोखा आए) So even the poorest ones can perform it. Sacrifice is the act of jivatman making himself over to the Lord.

26. Among all trees, I am the Aswattha (the holy fig tree) ; among the celestial sages, Narada ; among the Gandharvas (celestial musicians),Chiraratha and among the Siddhas, (the perfected ones)' I am the sage Kapila.

27. Among horses, know Me to be the celestial horse Utchaihshrava, born of the churning of the ocean along with nectar ; among mighty elephants, Airavata (India's elephant) and among men, the king.

28 Among weapons, I am the thunderbolt of Indra, among cows, I am the celestial cow Kamadhenu (the cow of plenty). I am the sexual desire which leads to procreation or which is the cause of offspring (as enjoined by the scriptures), among serpents I am Vasuki.

EXP. The thunderbolt could be made only of the bones of sage Dadhichi who was all purity, all austerity, all perfection and who was willingly given to the cause of universal welfare. The weapon was made only because of the sacrifice of the sage in order to kill the demon, vritrasura. So this thunderbolt is an ideal help out before us to conquer evil.

29. Among Nagas (a special class of serpents). I am the serpent-god, Ananta ; and I am Varuna, the lord of aquatic creatures and water—gods. Among the manes, I am Aryama (the head of the pitras). among rulers, I am Yama (the god of death).

The serpent is a symbole of the Cosmic energy.

30. Among the Daityas (demons, Diti's progeny), I am the great devotee Prahlada : and among reckoners (calculators) I am Time. So among quadrupeds, I am the lion ; and among birds, Garura (the vehicle of Vishnu).

31, Among purifiers, I am the wind ; among warriors (wielders of weapons) I am Rama. Among fishes, I am the shark (aligator) and among streams. I am the Ganga.

32. Arjuna, I am the beginning (birth) and the middle

(life) and the end (death) of all creations. Of sciences, I am the science (knowledge), of the soul, or metaphysics ; in disputants, I am the right type of reasoning.

EXP. Knowledge of soul destroys delusion and ignorance. Reasoning is the most useful instrument for enquiry into the real and the unreal. It takes the inquirer up to the greatness of intuition (Realization).

33. Among the sounds represented by the various letters, I am 'A' (the sound) represented by the first letter of the alphablet) (or Among the letters, I am 'A' the first letter of the alphabet), of the different kinds of compounds in grammar I am the copulative (dual) compound. I am the verily the endless (everlasting) Time (the devourer of Time, God) ; I am the sustainer of all, (or Dispenser) having My face on all sides (facing everywhere or all-formed).

EXP. Because of His being present everywhere as the countless individualities (beings). He is termed as facing everywhere.

34. I am the all-destroying Death that snatches all, and the origin (source) of all that shall be born. Among women, I am Kirti, Shri, Smriti, Medha, Dhriti and Kshama (the goddesses presiding over glory, prosperity, speech (or inspiration), memory, intelligence, steadfastness and forebearance or fr rgiveness respectively.

35. Likewise among the Srutis that can be sung (or among the sama hymns, I am Brhatsama : while among the Vedic hymns (or verses) I am the hymn (or verse) know as Gayatri. Again, among the twelve months of the Hindu calendar, I am month known as Margashirsa, (corresponding approximately to November ; and among the six seasons (successively appearing in India in course of a year) I am the vernal (spring) season.

EXP. Music is one of the ways to approach God. Ravana pleased siva by singing the sama. The combination of music and sublime matter has made the verse (Brihat—sama) best.

In vernal season, men and being, etc beam with fresh life and activity.

36. I am gambling among deceitful practices (or among those who practise fraud), and the glory (power) of the glorious (powerful). I am the victory of the victorious, the resolve of the resolute, the goodness of the good.

EXP. Glory of the glorious, victory of the victorious etc—All this is due to God. If a man, thinking that it is all his power, feels proud, he is mistaken. So never think that I am victorious but regard it as the grace of the Lord and think that all your doings are the doings of God.

37. I am Krishna among the Vrishnis, Arjuna among the sons of Pandu, Vyasa among the sages, and the sage Sukracharya among the wise.

EXP. 'Kavi' here does not mean a poet as some writers think but it means a man of learning. Sukracharya had the the phychic power to bring the dead to life. He was very learned and knew all sciences. Kavi is also used for one of the attributes of God, meaning All-knowing (VIII—9).

33 I am the subduing (ruling) power in rulers; I am righteousness in those who seek to conquer. Of things to be kept secret, I am the custodian in the shape of reticence (silence) and I am the wisdom of the wise.

39. Arjuna, I am even that which is the seed of all life (beings). For there is no creature, moving on unmoving (animate or inanimate) which exists without Me. All have their source in God.

40 Arjuna, there is no limit (end) to My divine manifestations (glories). This is only a brief description by Me of the extent of My glory powers.

41 Every such being as is glorious, brilliant and powerful know that to be a manifestation of spark (part or fragmant) to My effulgence (splendour or glory i e. Teja).

EXP. "Do you know what is meant by God with divine attributes? It is like a vast expanse of water with waves, ripples, billows, bubbles, sprays. frothand so on— S. Ram. Krishan.

Cultivation of reverent attitude towards the entire creation is most potent among spritual practices.

42. Or, what will you gain by knowing all this in detail Arjuna ? Suffice it to say that I stand holding (supporting) this entire universe by a spark (fraction) of My Yogic power.

EXP. Here the Lord sums up the whole lesson :—The infinite phenominal expressions of the Lord are all just a negligible speck in the magnitude. When this itself is unfathomable (immeasurable), not to speak of Him as the unmanifested. The whole universe is but one negligible fragment of the Lord. He pervades the whole universe with one fragment of Himself. A single portion of the Lord is the universe. So seen the universe becomes a divine appearance (Rupe). The whole universe is one fragment of His Maya and the whole Maya is in an infinitesimal (very small) fraction of the Lord. How great ! God is !

The Lord tells us how we can lift up life from a worldly plane to a spiritual height by trying to see God in all beings and in all nature. To know this, to see this vision is to becomes a devotee of the Lord and to fall in reverence at His Lotus Feet.

A single portion of the Lord is the universe. So seen the universe becomes a divine appearance (Rupa).

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CHAPTER XI

The Yoga of the vision of the Cosmic Body or the Cosmic or Universal Form.

1. Arjuna said : Thanks to the most profound words of spiritual wisdom that You have spoken out of kindness to me, this delusion of mine has entirely disappeared (i e. the words have dispelled my delusion)

2. For, Krishna, I have heard ftom You in detail an account of the evolution (birth) and dissolution (death) of beings, and also Your immortal glory (greatness).

3. Lord. You are precisely what You declare Yourself to be But I long to see Your diving from (possessed of wisdom, glory, energy, strength, colour and effulgence), O Best of persons !

4. Krishna, if you think that it can be seen by me, then, O Lord of Yoga, reveal to (show) me Your imperishable form.

EXP. Because to see is more convincing than to hear.

5. The Blessed Lord said, Arjuna, behold presently in hundreds and thousands My multifarious (many) divine forms, of various colours and shapes.

EXP. It is God who has become all.

6. Behold in Me, Arjuna, the twelve sons of Aditi, the eight Vasus the eleven Rudras (gods of destruction), the two Aswinikumaras (the twin-born physicians of gods) and the forty-nine Martus (wind-gods), and witness many more wondeful forms never seen before.

7. Arjuna, behold as concentrated within this body of Mine the entire creation consisting of both animate and inanimate beings, and whatever else you desire to see (e.g. you success and defeat in the war).

8. But surely you cannot see Me (in My Universal Form) with these human (mortal or gross) eyes of yours; therefore, I vouchsafe (give) to you the divine (supernatural) eye. With this you behold My divine power of Yoga.

EXP. Krishna is transfigured (is greatly changed in) form or appearance). Just as we can see very minute things with the help of microscope and very distant things with telescope, similarly when we develop the divine eye or eye of knowledge, we shall see Him.

EXP. The great ones compare bhakti with the magic collyrium (सुरमा) applied to the eye. Srimati Radha once told her companion maids that she sees Krishna only whereever. The luined her eyes "You have annointed your eyes with the divine collyriun of bhakti. therefore you behold your darling Krishna in this way ; answered the companions.

9. Sanjaya said : My lord (O king) having spoken thus

Shri Krishna, the supreme Master of Yoga forthwith revealed (showed) to Arjuna His supremely glorious divine Form.

10, 11. Arjuna saw the supreme Diety possessing many mouths and eyes, presenting many a wonderful sight, decked with many divine ornaments, wielding (holding) many uplifted divine weapons, wearing divine garland and clothes, be smeared all over with divine sandal-pastes (perfumes) full of all wonders, infinite and having faces on all sides.

12. If there be the effulgence of a thousand suns bursting (blazing) forth all at once in the heavens, even that would hardly approach the splendour of the mighty Lord (Universal Form).

13. Concentrated at one place (or in one limb) in the person (body) of that supreme Diety (God of gods), Arjuna then beheld the whole universe with its manifold divisions (universe divided into many).

14. Then Arjuna, full of wonder and with the hair standing on end, reversentially bowed his head to the divine Lord in adoration, and with joined palms (folded hands), addressed (spoke to) Him thus.

15. Arjuna said : Lord, I behold within Your body all gods and hosts (crowds), mutitudes (of different beings. Brahma throned (seated) on his lotus-seat (throne), Siva and all Risis and celestial serpents (like Vasuki).

16. O Lord of the universe, I see you endowed with numerous arms, bellies, mouths, and eyes and having innumerable forms extended on all sides. I see neither Your beginning nor middle, nor even your end, manifested as You are in the form of the universe.

17. I see You endowed with diadem (crown), club (mace) and discus (Chakra) a mass of splendour (light) flaming (shining) all sound, having the brilliance of a blazing fire and the sun, hard to gaze at (look at) and immeasurable on all sides.

18. You are the supreme indestructible worthy of being known (realized). You are the ultimate refuge (resort or abode) of this universe. You are again, the protector of the

ageless (eternal) Dharma (Law). I consider You to be the eternal, imperishable Being.

EXP. In His sublime proximity (nearness) the eternal Dhama or function of the universe takes place.

19. I see You without beginning, middle or end, possessing unlimited prowess (might) and the sun for Your eyes, and blazing fire for Your mouth, scorching (heating or warming) this universe by your rediance.

20 Yonder (The) space between heaven and earth and all their quarters (directions) are entirely filled by You alone. Seeing this transcendene, deadful (marvellous) manifest from of Yours, O soul (Lord) of the universe, all the three worlds feel greatly alamed (are trembling with fear).

EXP. The Lord is not only all charm and sweetness, He is also all terror. Arjuna now realizes that the Lord has assumed His terrific Form to purge the world of evil.

21. Yonder (Those) hosts of gods are entering You; some wi h palms joined out of fear are uttering (chanting) Your names with glories. Multitudes (crowds of Maharshis and Siddhas, saying Let there be peace or May it be well, are extolling (praising) You by means of excellent (sublime) hymns (praises).

22 The eleven Rudras, twelve Adityas and eight Vasus (gods of wealth), the Sadhyas and Vishwedevas, the two Ashwinikumaras and forty-nine Maruts, as well as the names (forefathers and multitudes of Gandharvas, Yaksas, Asuras and Sidhas, all these are looking at You in amazement (utterly amazed).

EXP The manes are called ushumpas who delight in eatikg hot cakes and taking hot drinks.

Sadhyas (born or sadhya) are gods of the intermediate regions between heaven and earth : Vishwas (born or Vishwa) are spirits of endurance.

23 Lord, seeing this stupendous (vast) and dreadful Form of Yours possessing numerous mouths and eyes, many arms, thights and feet, many bellies and many teeth, the worlds are terrorstruck ; so am I.

24. Lord, seeing Your Form reaching (touching) the heavens , effulgent, muli-coloured, having its mouth wide open the possessing large flaming (shining) eyes, I, with my inmost self frightened, have lost self-control (i.e. lost courage) and find no peace.

25. Seeing Your faces frightful on account of their teeth, and flaring like the fire at that time of universal destruction, I am utterly bewildered and find no happiness (peace, therefore, be kind to me, O Lord of celestials and Resting place of the universe.

EXP. Utterly bewildered—I know not the four quarters or have lost sense of where I am.

26, 27. All those sons of Dhritarashtra with hosts of kings are entering You. Bhishma, Drona and yonder Karna, with the principal warriors on our side as well, are rushing headlong (hurriedly) into Your fearful mouths looking all the more terrible on account of your teeth ; some are seen stuck up in the gaps between Your teeth with their heads crushed.

28. As the myriad (many) streams of rivers rush towards the sea alone, do those warriors of the mortal world enter Your-flaming (blazing) mouths.

29. As moths rush with great speed into the blazing fire for extinction out of their folly, even so all these people are with great rapidity entering Your (flaming) mouths to meet their doom (destruction).

30. Swallowing through Your blazing (flaming) mouths, You are licking all those people on all sides. Lord, Your terrible brilliance or blazing rays are burning the entire universe, filling it with radiance.

31. Tell me who You are with a form so terrible. My obeisance to You; O supreme Diety, be kind to me. I wish to know You, the Primal Being, in particular (in essence) ; for I know not Your purpose (ways).

EXP. The fully qualified devotee is he who accepts the sublime and the terrific aspects of God with equal devotion. The Lord's punishment is also His grace because it purges

us of our sins. But Arjuna is not prepared for the worship of the terrible.

32. I am the mighty (inflamed) world destroying Kala (Time). My purpose here is to destroy these people. Even without you (i.e even if you do not fight, or even if you flee) all those warriors arrayed in the enemy's camp will not survive, or must die.

EXP. Relentlessly and constantly Time is consuming everything. The time is verily God. He truly adores (worships) God who sees His hand at work in all destruction small and great. Nothing in the world is terrible to the knowers of the ways of God.

33. Therefore, do you arise and win glory (fame) ; conquering foes, enjoy the affluent (wealth—filled) kingdom. These warriors stand already slain by Me ; by you only an instrument, Arjuna, (left-handed one).

34. Do you kill Drona and Bhishma and Jayadratha and Karna and even other brave warriors, who stands already killed by Me ; fear not. You will surely conquer the enemies in the war, therefore fight.

EXP. It has been already made clear to Arjuna that the killing of Drona and Bhishma is not contrary to Dhama. So he should not be afraid of incurring sin by killing them. The next question is whether they can be killed at all because to conquer them is a hard nut to crack. But when God is with us who is against us ? When God is not with us who is for us ? God is here with Arjuna. What can his formidable enemies do against him ? Their prowess is already withdrawn from them They are now pictures which can be brushed aside Arjuna has just only to function as an arrow at the hands of an archer. The fame of a great conquest will be his, as a rewa.d for that agency.

35. Sanjaya said : Hearing these words of Bhagavan Keshva, crowned Arjuna tremblingly bowed to Him with joined palms, and bowing again in extreme tetror spoke to Krishna is faltering accents (in a stammering or choked voice).

EXP. The humbler, the better.

"Blessed are the meek and lowly for they shall see God". (Christ) So be as low as the hill is high. Be a picture embodiment of humility. कहा है ।

कबीरा तू हारा भला, जीतन दे संसार ।
हारा सो हर से मिला, जीता यम के द्वार ।
हंकारया सो मारया, हारया सो तारया ।
नी मैं हार के जित लमां बाज़ी ।

36. Arjuna said : Lord, it is but meet that the universe exults (rejoices) and is filled with love by chanting Your names, virtues and glory ; terrified Raksasas are fleeing in all directions, and all the hosts of Siddhas are bowing to you in adoration.

EXP. "People are variously related to God. The sages (rishis) are all His kith and kin. The other spritually advanced people are like. His friends and companions. The commalty (the common people) is just His creation".

—S. Ram Krishan

37. O great (noble) soul, why should they not bow to You, who are the progenitor of Brahma himself and the greatest of the great ? O infinite Lord of celestials, Abode of the universe, You are that which is extent (non-being, Sat) that which is non-existent (being, Asat) and also that which is beyond both, viz, the indestructible Brahman.

EXP. *Being* (*Asat*) :—manifested.

Non-being (*sat*) :—Unmanifested.

Sat and Asat are the Adjuncts (upadis) of the Akshara (the Imperishable). But in reality Brahman is neither Sat nor Asat. He is beyond Sat and Asat (IX—19). As the ocean is the abode of the waves, the Lord is the abode of the universe.

38. You are the primal Deity, the most ancient Person ; You are the ultimate resort (refuge) of this universe. You are both the knower and the knowable (the one thing to be known) and the highest abode. It is You who pervade the universe assuming endless forms.

39. You are Vayu (the wind-god) Yama (the god of death), Agni (the god of fire), the moon-god, Brahma) the Lord of Creation or creator of the world), the father (creator) of Brahma himself. Hail, (obeisance) hail to You a thousand times ; salutations, repeated salutations to You once again.

EXP. The innumberable Salutations indicate the uprising of Devotion (Bhakti).

40. O Lord of infinite prowess (power) my salutation to You from before and from behind. O soul of all, my obeisance to You from all sides, indeed You, who possess limitless might, pervade all, therefore. You are all.

EXP. The question of seeking God does not arise to the enlightened ; It is a matter of seeing and recognizing Him everywhere and in everything. Arjuna has now risen to this exalted position. Arjuna's Names of Krishna culminate in the exclamation—"O All'. Thou art All.

"Just as a fruit is inclusive of the pulp, the seed and the skin, God is inclusive of the universe and the things in it."

—S. Ram Krishan

Arjuna's attitude changes by knowing Krishna in His true perspeding (Rupa). Cultivation of reverent attitude towards the entire creation is the most potent among spiritual produces.

41-42. Ignorant of this greatness of Yours, and thinking You only to be a friend, the way in which I have want-only (rudely), impolitely, addressed You, either through heedless-ness or even affection, as 'Krishna,' 'Yadava' 'Friend' and so on, and the way in which You have been slighted by me in jest while playing, reposing in bed, sitting or dinning either alone or in the presence of others—I crave forgiveness for all that from You, who are infinite, O infallible (sinless) Lord.

43. You are the Father, also, the greatest teacher (guru) of this animate and inanimate creation and supremely ador-able. O Possessor (Lord) of incomparable glory (might), in all the three worlds there is no one else equal to You ; how can anyone be superior (or better or excel you ?)

44. Therefore, Lord, prostrating my body at Your feet and bowing low I seek to prostarting You, the ruler of all and worthy of all praise. It behoves You to bear with me forgive me my fault) even as a father bears with his son, a friend with his friend and a loving husband with his beloved spouse (consort).

EXP. When the glory of the Lord is realized, man cannot help adoring Him in the form of prostrating at His Feet.

45. Having seen Your wondrous form, which was never seen before, I feel transported with joy ; at the same time my mind is tormented by fear. Pray reveal to methat divine form , the form of Vishnu with four arms; O Lord of celestials (gods), Abode of the universe, be gracious (have mercy).

46. I wish to see You adorned in the same way with a diadem on the head, and holding a mace and a discuss (chakra) in two of Your hands. O Lord with a thousand arms, O Universal Being. (O All—formed one), appear again in the same four-armed Form.

47. The Blessed Lord said : Arjuna, being pleased with you, I have shown you, through My own power of Yoga, this supreme, shining, primal and infinite Universal Form which was not seen before by anyone else than you.

48. Arjuna, in this mortal world I cannot be seen in this Form by anyone else than you, either through study of the Vedas or of rituals, or again through gifts, actions (sacrifices) or austere penances.

EXP. The Lord can be seen in this Form only by exclusive Devotion.

49. Seeing such a dreadful Form of Mine as this, be not perturbed or perplexed ; with a fearless and complacent (delighted) mind, behold once again the same four—armed Form of Mine (bearing the conch, discus, mace and lotus).

50. Sanjaya said ; Having spoken thus to Arjuna, Bhagavan Vasudeva again showed to him in the same way His own four-armed Form ; and then, assuming a gentle form (appearance), the high souled Sri Krishna consoled (pacified) the frightened Arjuna.

EXP.. The Lord strikes terror only to the extent necessary, to tame the strayed into the right path.

51. Arjuna said : Krishna, seeing this gentle human form of Yours I have become composed and am myself again (am in normal state again).

52 The Blessed Lord said : This form of Mine (with four arms) which you have just seen is exceedingly difficult to perceive. Even the gods are always eager to behold this form.

53. Neither by study of the Vedas nor by penance, nor again by charity nor even by ritual can I be seen in this form (with four arms) as you have seen Me.

54. Through single-minded devotion, however, I can be seen in this form (with four arms), nay, known in essence (reality) and even entered into, O valiant Arjuna.

55. Arjuna, he who performs all his duties (or works) for My sake, depends on Me, is devoted to Me, has no attachment, and is free from malice (enemity or ill-will) towards all beings, reaches Me.

EXP. Man gains to which he applies himself. By giving himself to the Lord, he gets Him in return and there is no gain superior to this.

Shri Shankra Archarya rightly calls this verse the essence of the Gita. This verse means that dedicate all actions to God i.e. perform action with a prideless frame of mind, think that the entire activity in the world is of the Lord, (not mine) who is the true Doer and the One who truly causes to be done. In this way all the actions done without the idea of doership and without desire for their fruit do not obstruct peace or Liberation.

"Do you know what kind of Devotion We ought to have towards our Maker? The love of a chaste wife to her husband, the attachment of the miser to his hoarded wealth, the craving of a worlding for sense pleasures—all these rolled into one and directed towards the Lord make Bhakti. We shall verily gain Him in this way"—S. Ram Krishna.

So have a longing (yearning) for the Lord as a hungry

man has for food, a thirsty man for water and a sick man for medicine.

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CHAPTER XII

The Yoga Devotion

1. Arjuna said : The devotees who, with their minds constantly fixed in You as shown above, adore You as possessed of form and attributes, and those who adore only the Imperishable, formless (or unmanifest) Brahman, of these two types of worshippers who are the best knowers of Yoga (or well—versed in Yoga).

EXP. Arjuna asks—should Brahman with attributes and form be worshipped or Brahman or formless (unmanifested) Brahman without attributes be worshipped ?

2. The Blessed Lord said : I consider them to be the best Yogis who endowed with supreme faith, and ever united through meditation with Me, worship Me, with from with the mind centred (fixed) on Me.

3, 4. Those, however, who fully controlling all their senses and evenmined towards all, and devoted to the welfare (good) of all beings, constantly adore as their very Self the unthinkable, omnipresent, indestructible, indefinable, eternal, immovable, unmanifest and changeless Brahma, they too come to Me.

5. Of course, the path of those who have their mind attached (set on) the Unmanifest is more rugged (hard) for self-identification (at-one-ment) with the Unmanifest is attained with difficulty by those who are centred in the body (or for the embodied i.e. those who have identified themselves with, or attached to, their bodies).

EXP. For the worship of the Unmanifested Brahman, we have to rise above body-consciousness from the very start

i.e. we have to give up the idea that 'I am the body or I am the doer but you have to think that 'I am the silent witness and you have to remain established in the Self constantly which is difficult for a beginner. From the very start we have to think that I am Atma, and the senses move among the sense objects. But this is only gossible for the advanced. So start with worship of God with Form (S. Chidananda).

We should bear in mind the rule-from the easy to the difficult, from the simple to the complex and from the concrete to the abstract. So it is easier at first to worship God with Form and in due course of time switch on to the worship of God without Form.

Moreover, the Lord Himself looks to the needs of His devotee whereas others have to do all things themselves. See, EXP. Yoga-Kshema IX—22.

6, 7. On the other hand, those who depending exclusively on Me, (or solely devoted to Me i.e. regarding Me as the supreme goal) and surrendering all actions to Me, worship Me (God with attributes or with Form), constantly meditating on Me with single-minded devotion. These, Arjuna, I speedily deliver from the occean of birth and death,their mind being fixed on Me.

EXP. "Such dev tees are the harbingers of the attainment of Godhood. A staunch (devout) Bhakta is already at the threshold of Divinity. He will get union with God". S. Ram Krishan.

Graded practices of Bhakti (Devotion) 8—11 :—

8. Therefore, fix your mind on Me alone and establish your intellect in Me alone ; thereafter or hereafter you will abide solely in Me. There is no doubt about it.

EXP. Man is where his mind is. So when you make over the mind to the Lord you are in the Divne Presence.

9. If You cannot steadily (firmly or constantly) fix the mind on Me, Arjuna, then, seek to attain (reach) Me through the Yoga of repeated practice (of concentration, i e Abhyas—Yoga).

Note :—For EXP. of practice of Yoga (Abhyas—Yoga) See VI—35.

10. If you are unable even to take to practice (of concentration i.e. Abhyas Yoga), be intent on performing action for Me ; (or be intent on My service) you will attain Perfection even by performing actions for My sake.

But there are man who work only for themselves. They are not able to feet that they are serving the Lord. How can they be freed from attachment to Action.

11. If taking recourse to the Yoga of My realization, (i.e performing action for My sake) you are unable even to do this, then, subduing your senses, mind and intellect etc. and taking refuge in Me, relinquish the fruit of all actions.

EXP. Among virtues, unselfishness is the most paying. Godhood is the reward for complete self-abnegation (self-sacrifice).

12. (For) Knowledge is better than mechanical, blind or formal practice of concentration (without discernment i.e. carried on without proper insight or uuderstanding and technique), meditation on God is superior to (mere) knowledge, and renunciation of the fruit of actions is even superior to meditation ; for peace immediately follows from renunciation (of the fruit of action).

EXP. Knowledge is superior to (better than) blind or formal practice—Because knowledge is the cause of the desire to attain God. Practice (Abhyasas) may here also mean ritual relgious practice Many people do it mechanically without any feeling behind it With them it a social habit involutarily picked up following in tune with others. As a man goes to a temple, rings bells, prostrates and turning round on all direction of the temple etc. and thinks that he has done his duty towards God, he does not understand the principles of worship.

Meditation is superior to knowledge—because when the mind becomes steady through Meditation, the impurities of the mind are wiped out but mere knowledge cannot purify the heart. Renunciation of fruit of action is superior to Meditation, because so long as desire and attachment are not anihilated, one cannot attain God.

The Devotee's divine traits 13—20 :—

13, 14. He who is free from malice (ill-will) towards all beings, friendly and compassionate, rid of feeling of 'I' and 'mine' '(meum)' and is free from egoism, balanced in joy and sorrow, forgiving by nature, ever-contented and mentally united with Me, nay, who has subdued his mind, senses and body, has a firm resolve, and has surrendered his mind and Reason (budhi) to Me,—that devotee of Mine is dear to Me (is My beloved)

15. He who is not a source of annoyance to his fellow creatures (i e. by whom the world is not afflicted) and who in his turn does not feel vexed (offended), with his fellow-creatures (or whom the world cannot afflict) and who is free from delight and envy (or anger) perturbation (or anxiety)' and fear, is dear to Me.

EXP. One should not feel joyous when one comes at things pleasant, for that mind which is a victim of joy, is also a victim of sorrow of misery. A strong mind remains unaffected by joy and sorrow.

16. He who wants nothing, who is both internally and externally pure is clever (skilful in action) and impartial and has risen above all distractions (or who is untroubled or unannoyed), and who renounces the feeling of doership in all undertakings,—that devotee of Mine is dear to Me.

EXP. Clever or prompt—It means skilful in action. He is prompt in the discharge of his duty because he leads a disciplined life. Even a sudden grave crisis does not confuse his understanding. He handles the situation promptly as he ought to. He is prompt in decision, so he is adept (expert) in doing the right thing. He has accomplished the work (God-realization) for which he came into this world and therefore he is clever.

17. He who neither rejoices nor hates, nor grieves, nor desires, and who renounces both good and evil actions and is full of devotion, is dear to Me.

EXP. God's presence cannot be felt in that heart which is given to attachment (Raga), aversion (dvesha) and fear.

18, 19. He who is alike to friend and foe, as well as to honour and ignominy, (dishonour) who remains balanced in

heat and cold, pleasure and pain and other contray experiences, and is free from attachment. He who takes praise and reproach (blame) alike, and is given to contemplation and contented with any means of subsistence (or who is content with whatever comes unasked for) whatsoever, entertaining no sense of ownership and attachment in respect of his dwelling-place (home), and steady in mind and full of devotion to Me, that man is dear to Me.

EXP. It is said in the Shantiparv :—"Who is clad with anything, who is fed on any food, who lies down anywhere, him the gods call Brahman" For him the sky is the roof the grass his bed.

Aniketa—It is also used in describing ascetics who give up the state of a householder, renounce the world and roam about begging in forest. Its root meaning is one who has no abode But here this word can never' 'giving up home (and family) or who is homeless, because such a meaning is not consistent with the Karma-Yoga of the Gita Here it means one whose mind is not engrossed in his home, and family or one who realizes that the world is not his home but his home is Krishna. So he stands calm and silent, smiling in all situations of life.

To a hurrying traveller sitting accommodation in any of the railway coaches is sufficient. The Bhakta, the God-ward pilgrim on earth does not claim any residence as his home.

The renunciation of possession is not perfect or true renunciation. But if the sense of possession is gone, the man is a saint.

20. Those devotees, however, who partake (or follow) in a disinterested way of this nectar of pious (or immortal) Dharma) wisdom set forth or taught above, endowed with faith and solely devoted to Me, they are extremely dear to Me.

EXP. They are very dear to Me—The Lord has said that the God—realized, perfected devotees are dear to Him. But in this verse the Lord has said that those devotees who have not realized God and who are not the perfected ones

are also very dear to Him because, though they have not seen the Lord, yet they with faith and complete dependence on Him, constantly mediate on Him selflessly and strive for realization. But the God—realized devotees have the divine traits as a matter of course which is not a great thing.

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CHAPTER XIII

The Yoga of Discrimination between the Field and the knower of the Field.

1. The Blessed Lord said :—This body, O son of Kunti, is spoken of as (called) the Field (Kshetra) ; he who knows this, him the sages, who know the truth about both, (i.e. about Field and the Knower of the Field) call the Knower of the Field (Kshetragya).

EXP. Field—this body is called the Field because as the seeds sown in a field bear fruit in course of time, similarly, the actions performed in this body bear fruit in course of time.

2. Know Myself (Me) to be the Ksetragya (Jivatma) or individual soul, also in all the Kshetras, Arjuna. It is the knowledge of Kshetra and Kshetragya (i.e. of Prakriti and Purusha, or Matter and Spirit) which I consider as the true knowledge.

EXP. *Jivatman*—(Also see XV—7—9). It is also called Adhyama (VIII-I) It means the Self-within, God—in—man, embodied soul or the indewlling spirit. It is also called svabha (the subtte form of God). It is called Prakrita (the prakriti bound form of the soul). It has established its contact with the body and so thinks that it is the doer, enjoyer, and happy, unhappy, and has the feeling of I and mine. On account of its attachment to Prakriti, it is called Jivatma, But in reaiity, it is non-doer non—enjoyer and unattached. When it sheds its jivahood, and thinks that it is none—doer etc it

will be freed from the bonds of Prakriti. It is God who lives in all bodies as Jivatma. The reflection of this soul that falls in the subtle body or Antaharna is called Jiva. It is the Prakriti bound form of the soul. Its real form is Atma. The reflection of God that falls in the body is Atma. Subtle body (suksham shrira) consists of seventeen subtle elements—five Pranas+five organs or perception+five organs of action+mind+intellect (budhi). When it leaves the gross body, it is death. When it reenters the body, it is birth.

When pure gold gets mixed with base (inferior) gold, that pure gold becomes inferior gold and it is proper to call a it inferior gold. But pure gold is neither base gold nor it is part (अश) of inferior gold. Similarly, as long as the Jiva is veiled by (enveloped in) Maya, so long it should be considered separate from the Brahman. But when the veil of Maya is lifted, the Jiva and the Brahman become one (see VIII—I, XIII—2, 2 ', 21, 22 and XV—7—9). For, detailed EXP. see spiritual Recipes No. 45.

Jivatma identifies himself with Prakriti and fancies that its qualities are all his own. It is like the colour of a flower which seems transposed to a crystal lying near it.

Know Me Jivatman in all Kshetras—It indicates oneness of Atma and Pramatman- God lives in all the bodies as Jivatman. On account of its ignorance the soul is called Jiv-atma. There is no difference between the soul and pramat-man. Jiva is Brahman.

EXP. The human body is the taburnacle (temple) of God. So it should not be kept in the darkness of ignorance (Agyana). Light it with the lamp of wisdom (gyana).

The Purusha (Atma) is called jivatma who identifies himself with Prakriti that he handles. There is one defect in jivatma that he has turned his face towards Prakriti and so he goes from one womb (योनी) to another.

3. What that Kshetra is and what it is like (what its properties, nature are)' and also what are its evolutes (modifications). Whence is what, and also finally who that Kshetragna is and what His glory (powers)—hear all this from Me in a nutshell (in brief).

EXP. *What that Kshetra is*—What is its form (svaroop) See verse 5.

What it is like—What is its nature (स्वभाव) see 26—27.

Its evolutes are—How is it modied see verse 6.

Whence is what—What effects arise from what causes or what comes out (is born) of what—see verse 19 second half and 20 first half.

What that Kshetragya is—What his svaroopa is. His Prakriti bound nature is described in verses 19—21.

His real nature (oneness with God) is described in verses 27—30.

What his glory is—see verse 31—33.

4 The truth about the Kshetra and the Kshetragna has been expounded (made clear or sung) by the seers (rishis) in many ways ; again, it has been separately stated in different Vedic chants (hymns) and also in the conclusive (convincing or decisive) and reasoned (full of reasoning) texts of the *Brahmasutras* (short terse sayings about the Eternal or the Brahman).

5, 6. The five element (ether, air, fire, water, and earth), the ego, the intellect, the Unmanifested (Primordial Matter), the ten organs of perception (Knowledge and action), the mind, and the five objects of sense (sound, touch, colour, taste and smell). Also desire, aversion, pleasure, pain, the physical body (the aggregate or combination of body and senses) consciousness, (chetna, intelligence) firmness ; thus is the Kshetra, with its evolutes (modifications) briefly started.

EXP. *Ego*—the sense of 'I' It is self—hood or personality or individuality.—The identification of the Self with non-self, (body), is egoism. It is seed of self—consciousness. It is the cause of mind and intellect and it is the effect (कार्य) of cosmic intellect (Mahan). It is a part of Antakarna. *Intelligence* (*chetna*)—it is cognition, consciousness i.e. the power of knowing in the Antakarna and by which one feels or experiences pleasure and pain and all objects. It is the power to reveal and interpret. It is also a particular viriti of the Antakarna (internal instrument) also see X—22.

The means of attaining knowledge :

7, 8, 9, 10, 11. Absence of pride (humility), freedom from hyprocrisy, non-violence, forebearance (forgiveness), straight forwardness (of speech and mind), devout service of the preceptor internal and external purity, (i.e. of mind and body), steadfastness of mind and control of body, mind and the senses, Dispassion (Vairagya) towards the objects of enjoyment of his world and the next, and also absence of egotism, pondering again and again on the pain and evils inherent in birth, death old age and disease ; Absence of attachment and the absence of the feeling of mineness in respect of son, wife, home etc., and constant equipoise (balance) of mind both in favourable and unfavourable cir-circumstances : Unflinching, devotion to Me through exclusive attachment of mind, living in seculded and holy places ; and finding no enjoyment (pleasure) in the company of men, Fixity (constancy) in Self-knowledge and seeing God every where as the object (end) of true knowledge : all this is declared as Knowledge, and what is other than (contrary to) this called ignorance.

EXP. Absence of pride—absence of the feeling of being superior to others or looking important in the eyes of others Pride is a disease of mind. Absence of desire for name and fame. Not to sing the praises of one's merits and not be fond of warm reception. Blessed are the meek (humble) for they shall see God (Christ). It a natural tendency of man to appear important in the eyes of others.

Absence of egotism—absence of self-identification with the body and not to be proud of ones's wealth, son etc.

Our ideal is to emerege from the human to the divine. This can be done by detachment from mundane (world) and attachment to supermundane (God), So rise above body-consciousness.

A true inquiry into the glory of God compels man to relinquish pride as a disease of mind. It contaminates the mind.

By being kindly disposed to all being is gentless or meekness which is not weakness.

Great minds are like eagles, a kind bird, they build their rests in loftly hills of solitude, not in imperial mansions.

A place endowed with natural beauty. pleasing and elevating to the mind, quite healthy. and free from disturbances of wild animals, should be selected by the Sadhaka for his residenee.

Solitary confinement is a punishment for an ordinary man. But a Yogi has to change over from an extrovert to an introvert. His spiritual growth in all subjections (i.e it has concern with him only). To him solitude is to the mind what diet is to be the body. He is a Yogi who learns to be alone while in this world. His delight and relaxation are all in the self.

How is it that we are not able to contact God who is all—pervading ? When there is moss on the water in the tank, it appears that there is no water in the tank. If you set aside the moss, you can see water. Similarly, maya with its concealing power has to be brushed aside from our mind before we can see God.

12. Now I shall speak to you at length about that which ought to be known and knowing which one attains supreme Bliss (immortality), That beginningles s gupreme Brahman, is said to be neither Sat (being) nor Asat (non-being).

NOTE : For explanation of Sat and Asat see IX—19. To define God is to deny God because he is indefinable and ineffable (too great to be described or expressed in words). So we can neither call Him Sat or Asat.

13. It has hands and feet on all sides (everywhere) eyes, head and mouth in all directions (everywhere) and ears all round (everywhere) for it stands prevading all in the universe.

EXP. God is all-hearing, all-seeing etc. i.e. He hears and sees every where etc.

14. Though perceiving all sense-objects. It is, really speaking devoid of all senses. Nay, through unattached, it is sustainer of all neverthless ; and though attributeless (absolute). It is the enjoyer (experiencer) of qualities (the three modes of Prakriti).

15. It exists without and within all beings, and constitutes. (i.e. He is) the animate and inanimate creation as well. And by reason of (because of) its subtlety (being subtle). It is incomprehensible (cannot be understood). It is both close at hand and far away.

16. Though indivisible (like ether), It stands (seems) as if divided among all beings. That knowable substance is the sustainer of beings (as Vishnu), destroyer (as Rudra) and creator (as Brahma).

17. That supreme Brahman is said to be the light of all lights, and entirely beyond the darkness of Maya. That godhead is Knowledge itself, worth knowing (object to knowledge), and worth attaining through real wisdom and is particularly (specially) seated in the hearts of all.

EXP. Light of all lights—His nature is light, the one sun which illuminates all bodies. He is the holly light particularly enthroned in every heart. Darkness cannot touch Him because He is self-luminous and illuminator of everything. He gives light to the body, senses, mind, sun moon, stars and gods etc

Specially seated in all hearts :

Though God is all-pervading, He is specially seated in every heart. As the light of sun falls everywhere but is light is best reflected in the mirror. Similarly God shines best in every heart which is the place for His attainment. When we turn inward. His reflection (light) is seen inthe pure intellect (budhi) which is the mirror to see God as we see our face in the mirror and this is our true nature.

Here Bhakti is evolved into Gyana :—

18. Thus the truth of the Kshetra (5 6) and knowledge (7-11) as well as of the object worth knowing (God), (12-17) has been briefly discussed (described), knowing this in reality, My devotee enters into My being.

EXP. Only a true devotee can know him. It is gyana when man understands that God alone is revealing Himself as everything. This wisdom (Knowledge) places him for ever in the presence of God. Soaked as he is in the thought

and feeling of God, he dwells with Him (S. Chidananda).

19. Prakriti (matter) and Purusa (spirit or jivatma), know both these as beginningless. And know all modifications such as likes and dislikes etc. and three Gunas (qualities) as born of Prakriti (nature).

20. Matter (Prakriti) is said to be the cause of production of the body and the senses ; while spirit (Individual soul) is said to be the cause of experience of pleasure and pain.

21. Spirit when seated in Matter (or identifying himself with matter) enjoys all objects of the nature of the three Gunas (qualities) born of Matter ; attachment to (contact with) these qualities is the cause of his birth in good and evil wombs. See EXP. –XIII–2.

EXP. The iron coming into contact with fire, assumes its appearance and it looks red and when it is no longer in contact with fire, it regain its original state. Similarly as long as Jivatama is bound in Prakriti, it will not be free from the bondage of birth and death. The moment it severs it assumed connection with Prakiti, it will be free from the wheel of birth and death that very instant. In reality it is unattached. The jiva is not the doer, it is merely a reflection of the Lord enshrined in this body. Knowing this we can get out of the wheel of birth and death. This contact with the three Gunas is without a beginning (Anadi).

22. The spirit, even when dwelling in this body, is really transcendent (beyond the three Gunas). He has been declared (said) to be the Witness, the true Guide, the Susta iner, the Experiencer (of pleasure and pain as the embodied soul). The Supreme Lord, and the Overscul.

EXP. Jivatman is not the doer. It is merely a reflection of the Great Lord enshrined (seated) in the body. Knowing this, we can get out of the wheel of birth and death. When Purusha identifies himself with Prakriti it is called Jivatman.

23. He who thus knows the Purusha (Spirit) and Prakriti (Nature) with its three Gunas—even though performing his duties in every way, is never born again.

Means of attaining knowledge :—

24. Some by meditation behold the Self (Parmatma) in their own heart (Self) w th the help of their pure Reason (budhi) others realize It through the path of Knowledge (11-11-22) and others again, by treading (following) the path of Action. (11-40-72)

25. Other dull-witted persons, however, not knowing thus (ignorant of these paths of Yoga) worship even as they have heard from others ; and even those who are thus devoted to (intent on) hearing, are able to cross the ocean of death.

26. Arjuna, whatsoever being, animate or inanimate, is born know it as emanated from the union of Kshetra (Matter) and the Kshetrajana (*Spirit*).

27. He alone truly sees, who sees the supreme Lord as imperishable and abiding equally in all perishable beings, both animate and inanimate.

EXP. *God dwells equally in all, small or great. So give up the delusion of inequality. Be not proud of your rank, wealth and fame etc.*

A woman asked Jesus, Christ "Who am I," What you are ?" Jesus answered, "My daughter, thou art that which is not (i.e. perishable) and I am that which is" (i.e. Imperishable).

28. Seeing the same Lord dwelling equally in all, he does not kill his Self by the Self (i.e. he thinks that when the body perishes Atma does not perish), and thereby reaches the supreme state.

29. And he alone really sees who sees all actions being performed in every way by Prakriti alone, and the Self as the non-doer (actionless because the Self is the witness only).

EXP. Heat and light are inherent in the sun, so is Prakriti (Maya) inherent in Brahaman but He undergoes no modification or change on that account. Prakriti is full of activity but Atma is actionless, 'As fire and heat are one Brahman and Shakti (Maya) are the same."

—S Ram Krishna

30. The moment man perceives (sees) the diversified (separate) existence of beings as rooted in the one supreme Spirit, and spreading forth (expansion) of all being from the same, that very moment he attains Brahman who is Truth, Consciousness and solidified.

EXP. It is to see unity in diversity and diversity in unity.

Just as waves, ripples etc. is the sea, similarly, the Maya Shakti inherent in Brahman manifests itself as the multitudinous beings on Him. Neither the beings not the Shakti which is the roof of all beings is extraneous to Brahman. The knower of this truth become Brahma-gyani.

31. Arjuna, being without beginning and without attributes, this indestructible supreme Spirit, though dwelling in the body, in fact, does nothing (or neither acts), nor gets contaminated (i.e. he is not touched by the fruit of action because He is not the doer).

32. As the all—pervading ether is not tainted by reason of its subtlety, so seated everywhere in the body, the Self is not affected (contaminated) by the attributes (or action) of the body due to its attributeless character.

33. Arjuna, as the one sun illumines (gives light to) this entire universe, so the one Atma (Spirit) illumines the whole Kshetrr (Field).

34. Those who thus perceive (see) with the eye of wisdom (Knowledge) the difference between the Kshetra and Kshetrajna, and the phenomenon of Liberation of Beings from Prakriti with her evolutes, (modifications) reach the supreme eternal Spirit.

EXP. Liberation from Prakriti etc. Those who know how Beings may he liberated from Prakriti (Matter) they go to the Supreme.

The got of Jivatma is not to get entangled in Prakriti but to move out of it with an attitude of datachment and gain reunion with God.

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CHAPTER XIV

The Yoga of the Division of three Gunas.

1. The Blessed Lord said : I shall tell you once more the supreme wisdom (Knowledge) the best of all wisdoms, acquiring which all sages have attained highest Perfection, being liberated from this mundane existence (the bondage of body).

2. Those, who, having acquired this wisdom, have entered into My Being (have attained union with Me), are not born again at the beginning of creation, and are not tormented during final dissolution.

EXP. A gyani gets himself identified with Brahman as as a doll of salt consigned to sea loses its assumed (Kalpit) individuaility.

3. My primordial Nature in her undeveloped state, known as the great Brahma (or Mahat) is the womb of all creatures ; in that womb I place (deposit) the seed of all life (or consciousness, chetna). The creation of all beings follow from that union of Matter and Spirit, O Arjuna.

4. Of all the bodies that take birth from different wombs, this Primordial Matter is the conceiving Mother, and I am the generating or procreating (seed—giving) Father, O son of Kunti.

EXP. The seed of God is in all of us. Pear seeds grow into pear trees and God seed into God. But alas ! we are ego —centred, but we should be God—centred.

5. Sattva, Rajas and Tamas—these three qualities born of Nature tie down (bind fast) the imperishable embodied soul to the body, Arjuna.

EXP. Prakriti has strands (लड़ियां) or main contitnents (parts) called the three gunas. The unfettered Atma

seems to be fettered due to ignorance and these gunas make the Jiva forget its real nature as the sun's reflection quivers when water shakes. But in reality neither the sun nor its reflection quivers. But it seems to quiver on account of its contact with water. Similary, the reflected Atma in the body seems to be in the shackles (chains) of gunas while actually, neither the reflected Atma nor the original Atma anyway gets bound nor it is the doer. This is called the knot of the insentient and the sentient i.e. contact of Atma with the gunas.

6. Of these Sattva, being immaculate (pure), is illuminating (luminous) and flawless Arjuna, it binds through identification with or by creating attachment to joy and wisdom (Knowledge) i.e. binds through attachment to the consciousness of joy and knowledge in the shape of 'I am happy 'I am wise,' which properly belongs to the body or the Antakarna but which is associated with the Self through ignorance. Sattava is like a transparent glass through which light can pass unobstructed and undiminished and we can see things through it clearly as with the naked eye. Similarly, Sattava is transparent to the light of Atma.

7. Arjuna, know the quality of Rajas, which is of the nature of passion (Raga) as born of cupidity (desire, thirst) and attachment. It binds fast the soul (embodied one) through attachment to actions and their fruit.

EXP. Though the Self in not the agent, Rajas makes Him act with the idea 'I am the doer'. In this way Rajas binds Him (the Jivatma). Rajas is energy, activity and desire. Zeal for work is a mark of Rajas, so it binds the embodied one to Prakriti by action. A man of Rajas goes about in life, not as a servant of the Lord but he is a man of great ambition. Rajas engenders greed for sense objects visible and invisible. Clinging to the objects already acquired is attachment and hankering after objects not yet acquired is thirst.

How to break the bondage of work through work. Make your work as an offering to the Lord. Thus convert work into yajna.

8 And know Tamas, the deluder of all embodied Beings

or all those who look upon the body as their own Self, as born of ignorance. It binds the soul through error, sloth and sleep, Arjuna.

EXP. *Error*. It means forgetfulness, ignorance of obligatory duties or one's duty.

Sloth. It means indolence or laziness or inactiveness. It is neligence of one's duty or absence of effort to do one's duty. Such a man is a great shirker. As someone says that bathe not because it involves injury, or performance of sacrifice too involves injury etc. Tamas is neither light (Sattava) nor engery (Rajas) but it is inertia, carelessness, sleep and darkness etc. born of ignorance. He lives the life of animals. He only eats, drinks and sleeps. He is careless about his duty. He wastes his time and money foolishly and without-compunction. How to break the bondage of Tamas—By doing one's appointed duty however humble it may be.

9. Sattva drives (attaches) one to joy, and Rajas to action ; while Tamas, clouding wisdom, incites (urges) one to error as well as sleep and sloth.

10 Overpowering Rajas (Suppressing, or predominating) Tamas, Arjuna, Sattva prevails : overpowering Sattva and Tamas, Rajas prevails ; even so, overpowering Sattva and Rajas, Tamas prevails.

EXP. The predominating or the guna that prevails produces its own effect and one performs action accordingly. For example, Sattva produces knowledge, and light and dispassion etc and one wishes to do noble deeds as reading scriptures, attending Satsang, meditation on God, etc. and one gets joy and peace and so Rajas produces the desire to act selfishly and Tamas, veiling Discrimination, urges one to laziness, sleep, carelessness about duty etc.

During the day, sometimes one guna prevails and sometimes another. In this way we live in Satyuga when Sattava prevails and in Kaliyuga when Rajas or Tamas prevails.

The symptoms of gunas 11—18 :—

11. When light and discernment (Knowledge) dawn (make their appearance) in this body, as well as in the mind

and senses, then one should know that Sattva is predominant (increasing).

12. With the preponderance (increase) of Rajas, Arjuna greed (outgoing activity), undertaking of actions with an interested (selfish) motive, restlessness and a thirst (desire) for enjoyment make their appearance.

13. With the growth of Tamas. Arjuna, obtuseness (darkness) of the mind and senses, disiclnination to perform one's obligatory duties, frivolity (carelessness) and stupor—(delusion, Moha) all these appear.

14. When a man dies during the preponderance of Sattva, he obtains the stainless ethereal world (heaven, etc.) attained by men of noble deeds.

15. Dying when Rajas predominates (prevails), he is born among those attached to action ; even so the man who has expired during the predonderance of Tamas is reborn in the species (wombs) of stupid creatures, such as insects and beasts etc.

16. The reward (fruit) of a righteous (Sattvic) act they say is Sattvic (good) and faultness in the shape of joy wisdom dispassion etc.) ; the fruit a Rajasic act is sorrow or pain, and the fruit of a Tamasic act is ignorance.

17. Wisdom follows from Sattva, and greed, undoubtedly, from Rajas ; likewise error, stupor and also ignorance follow from Tamas.

18. Those who are establishked in Sattva rise to higher regions (such as heaven, etc.), those of a Rajasic nature (disposition) stay in the middle (i.e. in this mortal world) ; while those of a Tamasic temperament, rooted (enveloped) in error sloth, sleep, etc. born of Tamas, descend (sink down) into the wombs of insects, birds and beasts, or into the infernal regions (i e. hell).

EXP. Men of Sattvic disposition go up, those of Rajasic nature remain where they are and those of Tamasic nature go (sink) down.

In the beginning as EXP. the water coming out of the hills is very dear, but as it goes down, it becomes dirtier and

dirtier. Similarly, man goes up or goes down according to his good or bad actions.

19. When the seer perceives (sees) no agent other than the three Gunas, and realizes (knows) Me the supreme Spirit standing entirely beyond these Gunas, he enters into My Being.

EXP. The dawn is the harbinger of sunrise. Similarly unselfishness and absence of doership etc. precede the vision of the Lord.

20. Having transcended (gone beyond or crossed over) the afforesaid three Gunas, which have caused (produced) the body and freed from birth, death, old age and all kinds of sorrow (pain), this embodied soul attains immortality.

EXP. When tender, the nut and the shell hold fast to each other, but when ripe, the nut separates itself from the shell. Similarly, in Brahma gyani the body-consciousness drops away.

Definition (Marks) of one who has transcended the three gunas (21—27) : –

21. Arjuna said : What are the marks of him who has risen above the three Gunas, and what his conduct ? (or How lives he ?) And how, Lord, does he rise above the three Gunas ?

22. The Blessed Lord said : Arjuna, he who hates not light (of Knowledke which is born of Sattva) and outgoing activity (which is born of Rajas) and even stupor (which is born of Tamas), when prevalent, nor longs for them when they have ceased (when they are absent).

EXP. This answers, Arjuna's first question—what are the marks of him who has risen above the three gunas.

23, 24, 25. He who, sitting like a witness (neutral or unconcerned) is not disturbed (moved(by the Gunas and who, knowing that the Gunas alone move among the Gunas, remains established in identity with God, and never falls off (moves) from that state.

He who is ever established in the Self, takes woe and joy alike, regards a clod of earth, a stone and a piece of gold as

equal in value (or as alike) is possessed of wisdom, receives the pleasant as well as the unpleasant in the same spirit, and views censure and praise alike. He who is indifferent (alike) to honour and ignominy, (disgrace), is alike to friend and foe, and has renounced the sense of doership in all undertakings, is said to have risen above the three Gunas.

EXP. A hill does not shake while trees, plants creepers, etc. on it shake in wind. Similarly, he is a pilgrim unshaken by the working of the gunas or worldy happenings.

As dreams do not disturb the awakened one, so gunas do not disturb or bind him. He is indifferent to the pairs of opposites as pleasure and pain etc.

26. He too who constantly worships Me through the Yoga of exclusive (unswerving) devotion, transccending these three Gunas, becomes eligible (is fitted) for attaining Brahman or becoming one with Brahman.

EXP. Here the Lord tells the easier way to go beyond the three Gunas than that described in verse 19. This is the answer to Arjuna's third question—How does he rise above the three gunas ?

We can go beyond His Maya only by taking refuge in the Lord of the Maya.

27. For, I am the abode (ground) of the imperishable Brahman, of immortality, of the eternal virtue (everlasting Dharma) and of unending bliss.

EXP. The Lord is not different from the imperishable Brahman. The Lord is also Immortality. He is everlasting Dharma because he who puts this Dharma into practice attains the Lord. Here eternal Dharma means the Dhrama described in XII—20 and the marks of one who has crossed over the three gunas. Unending bliss is described in V—21 and VI—21.

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CHAPTER XV

The Yoga of Supreme Person

1. The Blessed Lord said : He who know the peepul tree (in the form of creation), which is said to be imperishable with its roots above or in the Primeval Being (God), whose stem is (or branches are) below or is represented by Brahma (the Creator) and whose leaves are the Vedas, is a knower of (the real import of) the Vedas.

EXP. *Whose leaves are Vedas*—The leaves sprout from the branches of a tree. They protect, aid its growth and add to its beauty. The vedas also have come from Brahma, the main branch of this tree in the shape of the universe and the sacrifices and other actions enjoined by the universe and the sacrifices and other actions enjoined by the vedas in them protect and aid the growth of the world and if there be no leaves in the shape of knowledge contained in the vedas, the tree does not look well. Moreover the leaves give shade and shelter. So do vedic hymns and thought. So the vedas have been given the place of leaves.

2. The Branches of this tree (in the shape of the different species of living beings), as men, gods, animals, birds nourished (fed by the three Gunas, and having sense enjoyments for their tender leaves, extend both downwards and upwards, and its secondary roots (in the shape of egoism, the feeling of meum and latent desires), which bind the soul according to its actions in this human body are also spread in all religions, higher as well as lower.

3, 4. The nature (real form) of this tree of creation does not, on mature thought, turn out (or is not actually seen here) what it is represented (stated) to be ; for it has neither beginning nor end, nor even stability. Therefore, felling (cutting down) the Peepul tree, which is most firmly)

rooted, (roots in the shape of egoism etc.) with the formidable axe (weapon) of dispassion (vairagya or non-attachment). (Then after cutting down its roots). One should diligently seek that Supreme State (God), having reached which one never returns ; and saying to himself, "I seek refuge in the Primal Person (God Narayana), from whom has emanated (sprung) this beginningless flow of creation", one snould mediate on Him.

EXP. Dispassion in the benign outcome of non-attachment. A man bound with a string cannot run unless the string is cut. Similarly, he who is bound by desire, egoism, meum etc cannot attain God.

On mature through this tree does not turn out to be as it is stated in scriptures because then it appears to be perishable and when one attains knowledge, this world disappears.

The sharper the weapon, the quicker is the result obtained. So be free from Prakriti and be wedded to the Lord.

5. Those wise men who are free from pride and delusion (Moha) who have conquered the evil of attachment, who are in eternal union with God, whose cravings (desires) have altogether ceased (disappeared) and who are completly immune (free from all pairs of opposites going by the names of (or known as) pleasure and pain, reach that immortal supreme state.

EXP. The bound soul is man, freed soul is God.

6. Having reached which men do not return, that is My Supreme State (abode) neither the sun nor moon nor fire can illumine. It (i.e. that supreme self-luminous state).

EXP. On entering the sea, the river gets merged in it. It cannot come back. Similarly, when Realization comes, the Jivatman merges his individuality in Him, then he has no feeling of 'I'. mine etc.

Jivatman described—7-9 :—

7. The eternal Jivatman (soul in this body is an eternal particle (or portion) of My own being (Self) and it is that alone which draws round itself the mind and the five (subtle) senses, which rest in Prakriti (Matter). This is known as Linga Sarira).

EXP. Drawing the mind etc. round itself it is svabhaba and through these it enjoys the objects of senses.

8. As the wind wafts (carries away) scents from their seat (i.e. flowers), even so the Jivatma which is the controller (Lord) of the body etc. taking away the mind and the senses from the body which it leaves behind, forthwith migrates (goes) into the body which it acquires. This is death and birth).

EXP. The Linga sarira in which the Jivatman dwells comes and goes but the soul does not.

9. This (Jivatma) while dwelling in the senses of hearing sight, touch, taste and smell, as well as in the mind, enjoys the objects of senses (i.e. the Jivatma enjoys the sense-objects through the eye, skin, tongue, nose and the mind).

EXP. The Jivatma is naturally dyed in the colour of his association with the three gunas or prakriti (जैसी संगत, वैसी रंगत) ।

EXP. A jivatman is one who thinks through ignorance that he is bound in Prakriti. It is the identification with Prakriti that binds. He is then called doer, enjoyer etc.

10. The ignorant know not the soul departing from, or dwelling in, the body, or enjoying the objects of senses, or even when it is connected (united) with the three gunas; only those endowed with (having) the eye of wisdom are able to realize it (know it in reality or see it).

EXP "Human beings are all like pillows varying in their external appearance, one red, another blue and a third yellow or black. But the stuff inside all of them is the same silk cotton. Similarly, some men are fair in colour while others are ugly. Some good-tempered, others bad tempered. Still the same God resides in hearts of all of them. —S. Ram Krishan.

11. Striving Yogis (i.e. striving for Perfection) too are able to realize (know) this Self enshrined (dwelling) in their heart. The ignorant, however, whose hearts have not been purified (through self control etc.) know not this Self in spite

of their best endeavours (efforts.)

EXP. He who lacks self-control cannot develop an eye of wisdom.

"All water leaks out (away) even if there be a minute hole in a water pot. Likewise, even if there be a trace of earthly attachment in the mind of the Sadhaka, all his spiritual practices will come to naught." —S. Ram Krishan

12. The light is the sun, that illumines the entire world, and that which shines in the moon and that too which shines in the fire, know that light to be Mine.

13. And permeating (entering) the soul, it is I who support all creatures by My vital power, and becoming the nectarean (sapped) moon, I nourish all plants

14. Becomming the fire which dwells in the body of all creatures and united with the Prana (ingoing) and Apana (outgoing) breaths, it is I who digest the four kinds of food.

15. It is I who remain seated in the heart of all creatures as the inner controller (or witness) of all ; and it is I who am the source of memory (of what is experienced in the past births), knowledge and the loss of both and the ratiocinative (reasoning) faculty (which removes doubts). Again, I am the only object worth knowing through the Vedas ; I alone am the father (author) or Vedanta (upanishads or the end of the Vedas) and the knower of Vedas too.

16. The perishable and the imperishable too—these are the two kinds of purushas (entites) in the world. Of these, the bodies of all beings are spoken of as the perishable ; while the Jivatma or the embodied soul (or soul within) is said to the imperishable.

EXP. The skin pulp, nut and everything else in a fruit have all come from the seed. --S. Ram Krishan.

17. The Supreme Person is yet other than disitinct from both) these, who, having entered all the three world, upholds and maintains (sustains) all, and has been spoken of as the imperishable Lord and the Supreme Spirit (Universal soul).

EXP. *Three worlds* :--Earth, the mind region and heaven.

18. Since I am wholly beyond the perishable Matter or Kshetra, and am superior even to the imperishable soul (Enveloped in Maya), hence I am known as Purushottama (the Supreme Person) in the world as well as in the Vedas.

EXP. Free from all adjuncts (upadhis) is Brahman; the reflection of Brahman in Maya is Ishvara who has created all the world and who Himself is seated in it ; the reflection of Brahman in Avidya is Jivatma (embodied soul) who being seated in all the bodies, has put round his neck the snare of enjoyer, doer etc and remains bound. But the moment it casts off the snare, he is free that very instant.

19. Arjuna, the wise (enlightened) man who thus realizes (knows) Me as the Supreme Person, knowing all, constantly worships Me (the all-prevading Lord) with his whole being (whole heart).

EXP. The knowledge of the Lord as Supreme Person leads to Devotion (Bhakti). There is only one Reality but the ignorant one sees plurality and not Unity. —(T.L. Visvani)

20. O sinless Arjuna, this most proforund or secret teaching has thus been imparted by Me; grasping (knowing) it in essence man becomes wise (enlightened) and his mission (duty) in life is accomplished or he attains supreme satisfaction.

EXP. All duties enjoyed by scriptures are performed to realize God, and so for him who has attained God, no more duty or work remains to be done. All his duties terminate in the Realization of God and there is no more duty superior to the attainment of God.

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CHAPTER XVI

The Yoga of the Division of Divine and Demoniac Properties (Assets).

Note :— This chapter is the mirror to see where you

stand or what you are (whether divine or devilish). Give up the devil to become divine or if you want the divine.

The divine men are not swayed by Maya or desire. They walk the way of Yoga, keeping themselves detached from Bhoga (sense-enjoyments.)

1, 2, 3. Absolute fearlessness, perfect purity of mind, constant fixity in the Yoga of mediation for the sake of Self-Realization, and even so Sattvic form of charity, control of the senses, worship of God and other deites as well as of one's elders and the performance of agnihotra (pouring oblation into the sacred fire) and other sacred duties (auspicious acts), study and teaching of the vedas and other sacred books as well as the chanting of God's names and praises, (glory), suffering (bearing) hardships (austerity) for his discharge of one's sacred duties or Dharma and straightness of mind as well as of the body and senses, Non-violence in thought, word and deed, truthfulness and geniality of speech, absence of anger even on provocation, disclaiming doership (renunciation of doership) in respect of actions, quietude (serenity) of mind, abstaining from malicious gossip (calumny, fault finding), kindness towards all creatures, absence of attachment to the objects of senses even during their contact with the senses, mildness (gentleness) a sense of shame in doing that is not sanctioned by the scriptures of usage (i e. modesty) and abstaining from frivolous (idle) pursuits (i e. absence of fickleness or avoidance of useless activity as swinging legs while sitting on a cot, building castlies in the air, etc indulging in idle thoughts and talks etc). Sublimity, (vigour, Teja) forbearance (forgiveness), fortitude, external purity, bearing enmity (malice) to none and absence of self-esteem (self-importance or pride) these are the marks of him, who is born with the divine gifts, (virtues), Arjuna, such men are the pilgrims on the path of Liberation).

EXP. Three steps to heaven in Islamic teaching are charity, fast and prayer.

Senses are gateways to hell when they run riot but their control leads to the Divine (S. Chidananda.)

Sublimity (teja, तेज) :—this is a particular power in a

superior soul or it is a lustre of his countenance under the influence of which even the wicked, wordly minded and sinful men give up their evil ways or abstain from sinful conduct and engage themselves in virtuous deeds as he advises or at his behest. This energy is used for putting down evil and upholding virtue (Dharma). Also see XVIII—43.

Purity :—A pure understanding (budhi) may be compared to a pure, even and colourless gla s When seen through a blue glass, the yellow object looks green. But when seen through a pure, colourless glass, yellow remains yellow. The intellect (budhi) is the instrument (spectacles or mirror) of the jivatman. The defect in the intellect distorts the vision of the seer (i e. jivatman) Purifying the intellect, therefore, is the foremost factor in Self-realization. The sense horses can be trained, if you make God your charioteer. Rule yourself and be the master of the world Self-conquest is true freedom. It is only by subduing senses and mind that man evolves from human to divine.

To grow in purity meditate on the words, 'The body is the temple of the Lord or Holy Shrine'. So it should be clean. When mind is pure, speech and action naturally become pure.

Fear :—Fear takes away manliness as sorrowing does.

Wrath or anger :—A true wrestler is he who conquers wrath. The divine man is patient like the earth which bears those who dig it, so does he hear with those ignorant people who revile him. To bear with the ignorant is the might of mights.

4. Hypocrisy, arrogance (self-conceit) and pride, and anger, sternness (in speech as abusing etc.) and ignorance too—these, Arjuna, are the marks of him, who is born with demoniac properties.

Desires are undivine—The desire mind is the foe of divine spirit within and it is the demon. Such men tread the unholy path and are on the path of bondage.

Rice cakes have their external coating made of rice flour but their interior contents are of different edibles. Similarly,

outwardly all are human but inwardly they vary from divine to devil.

5. The divine virtues are recognized (regarded) as conducive (leading) to Liberation, and the demoniac virtues as conducive (leading) to bondage, Grieve not, Arjuna, for you are born with the divine endowment.

6. There are only two types of men in this world, Arjuna, the one possessing a divine nature and the other possessing a demoniac disposition, (temperament). Of these, the type possessing a divine nature has been dealt with (described) at length, now hear in detail from Me about the type possessing demoniac disposition.

7. Men possessing a demoniac disposition know not what is right activity and what is right abstinence from activity (i.e , they know not what to do and what to refrain from) Hence they possess neither purity (external or internal) nor good conduct nor even truthfulness.

EXP. Right activity etc. Such men know not what to do to achieve the object of life (i.e. Liberation) and what to refrain from to avert evil (i e. bondage).

8 Men possessing a demonaic disposition say this world is without any foundation (basis), absolutely unreal (false) and Godless, brought forth by mutual union of the male and female and hence only lust can be the caused of the universe.

EXP. The world is unreal or has no truth—Delvilish type of people say the scriptures which tell us about the Reality are untrue. They do not believe in the vedas which impart the truth to us. They do not believe in the authority of the vedas or other scriptures.

9. Embracing (holding) this view (false belief), these lost (ruined) souls with little understanding, possessing a vile disposition, devoted to cruel actions and enemies of mankind are born for the destruction of the world.

EXP. With little understanding—because their budhi is concerned with sense objects and cannot soar higher to Aṭma.

10. Cherishing (or full of) insatiable desies and embracing false doctrines (holding wrong ideas) through ignorance, these men of impure conduct (way of living) move in this world, full of hypocrisy, pride and arrogance.

EXP. In blindness they cling to the wrong ideas like Ravana who thought there was no harm is stealing Sita.

11. Giving themselves upto (over to) innumerable cares ending only with death, they remain devoted to the enjoyment of sensuous pleasures and are positive in their belief that this is the highest limit of joy (or that the highest limit of joy consists only in this (i.e. they regard the gratification of desires or lust as the highest aim, feeling sure that this is all. Eat, drink and be merry in their motto).

12. Held in bondage by hundreds of ties of expectation (idle hopes) and wholly giving themselves up to lust and anger, they strive to amass by unfair mean hoards of money and other objects for enjoyment of sensuous pleasures.

13. They say to themselves. "This much has been secured (won) by me today and now I shall realize (fulfil) this ambition (desire). So much wealth is already with me and yet again this shall be mine (in future).

14. That enemy has been slain by me and I shall kill other enemies too. I am the lord of all (i.e. God) the enjoyer of all power, I am endowed gifted) with all supernatural powers, (or am perfect) and am mighty (powerful) and happy.

15, 16. I am wealthy and own a large family (I am high born) ; who else is like (equal upto me ? I will perform sacrifices, give alms, ond make merry. Thus blinded (deluded) by ignorance, enveloped (entangled) in the mesh of delusion and addicted to the enjoyment of sensuous pleasures, their mind bewildered by numerous thoughts (fancies) these men of a devilish dispostion (nature) fall into the foulest hell.

17. Intoxicated by wealth and honour, those self-conceited (or-self-important) and haughty (or stubborn) men worship God through nominal sacrifices for ostentation (show) without following the sacred rituals or disregarding the scriptural ordinances (rules).

EXP. Man is insatiable. Even with a river of gold, he thinks he is poor. But a small child who has a sand ball in his hand is happy because he has no greed. So he is content. Work is good and necessary but he not greedy of work.

18 Given over to egotism, brute (violence) arrogance (insolence), lust and anger etc and caluminating (slandering) others, they hate Me (the inner controller of all) dwelling in their own bodies as well as in the bodies of others.

19. These haters (malignant men) sinful, cruel and vilest among men, I cast (throw) again and again into demoniacal wombs in this world (i.e. I throw them in the wombs of demons as tigers, snakes etc.)

20. Arjuna, cast (thrown) into demoniacal wombs, birth after birth these fools, attaining not to Me, sink into still lower depths (plane or state).

Triple gate to hell :

21. Desire (or lust), anger and greed—the triple gate of hell brings about the destruction of the soul. Therefore, one should avoid (renounce) all these three.

EXP. Greed is the father (root cause) of all our sins.

22. Freed from these three gates of hell (or darkness) man works (accomplishes) his own salvation (welfere i.e. practises what is good for him) and thereby attains the supreme goal, i.e. God.

Scripture is the guide 23—24.

23. Having cast aside the injunctions (ordinances) of the scripture, he who acts in an arbitrary (unlawful) way according to his own sweet will neither attains Perfection nor the supreme goal nor even true happiness.

24. Therefore, the scripture alone is your guide (authority) in determining what should be done and what should not be done. Knowing this (i.e. the ordinances of scripturrs) you ought to perform (here or in this world) only such action as is ordained (sanctioned) by the scriptures.

EXP. The function of the scriptures is to guide man to

Perfection by exhorting him to do the good and admonishing him against doing bad deeds.

OM TAT SAT

OM

Chapter XVII

The Yoga of the Division of Three Kinds of Faith.

1. Arjuna said : Those who, endowed (filled) with faith, worship gods and other casting aside (disregarding) injunctions of the sacriptures, where do they stand' Krishna in Sattva Rajas or Tamas ? (or what is the nature of their devotion—is it one of Sattva, Rajas or Tamas) i.e. what is their condition or disposition (svabhaya)– divine or devilish ?

2. The Blessed Lord said : That untutored (untaught) innate faith of men is of three kinds—Sattvic and Rajasic and Tamasic. Hear of it from Me.

EXP. Untutored—which is not scriptural, which is not the result of the study or hearing of the scriptures or the impressions formed by the study or hearing of scriptures.

Innate faith—in—born faith or *faith* born of their nature because it is born of sanskaras (impressions) of *past births* according to their good or evil deeds. This faith is to three kinds according to man's nature. But the faith born of the study or hearing of scriptures is of one kind i.e Sattvic because it has only one reason—only the study and hearing because it has only one reason—only the study and hearing of scriptures.

3. The faith of all men conforms to (or is shaped according to) their mental constitution (disposition), Arjuna. The man consists of faith (is fashioned by faith) whatever the nature of his faith, that he is (i.e. man's faith shows what is man's character or man is what his faith is).

EXP. Man acts according to his faith. Faith is the principle of action. It is just like a gramophone record which produces the song that has been recorded in it and no other.

Faith is a belief in God, the Sadguru, scriptures, sayings of saints, noble deeds and the world hereafter.

Faith is the foundation stone of the edifice of all yogic practices. Without faith, man does not apply himself heart and soul to his spiritual practices because he is full of doubts about these practices. Faith engenders humility.

4. Men of a Sattvic disposition worship gods; those of a Rajasic temperament worship demigods and demons; (i.e. Yaksha and Rakshasas) while others, who are men of a Tamasic disposition, worship the spirits of the dead (i.e. pretas) and ghosts (i.e. bhutas).

5 Men who practice dire penance of an arbitrary (unlawful) type not sanctioned by the scriptures, and who are full of hypocrisy and egotism and are obsessed (filled) with desire, attachment and pride of power.

EXP. If a man thinks he knows his duty better than scriptures, his worship is egoistic.

6. And who emaciate (torment) the elements constituting their body (all the organ in the body) as well as Me, the supreme Spirit, dwelling in their heart—know these senseless people to have a demoniac disposition (or resolve).

EXP. Torment Me who is dwelling in their hearts—God lives in the hearts of all as the soul. So to torment one's own soul or another's soul is to torment God. They transgress the injunctions of God and in this way also they cause him great pain. So they have been said to be the givers of great pain to their body and to God.

7. Food also, which is agreeable (dear) to different men according to their innate disposition (nature) is of three kinds. And likewise sacrifice, penance and charity too are of three kinds each i hear their distinction as follows.

8. Foods which promote longevity (long life), intelligence, vigour (strength), health, happiness and cheerfulness, (appetite) and which are sweet (savoury), bland (oily) substantial (nourishing) and naturally agreeable (to the mind) are dear to the Sattvic type of men.

EXP. Food has its effect not only on the body but also on the mind. As is the food, so is the mind (thoughts). Mind

is the product of the food you eat. So Sattvic food is necessary to have good thoughts and to purify the mind and to keep fit. Food purchased with ill-gotten money is not Sattvic. He who falls ill is a socundrel. A criminal breaks the law of the land a sick person breaks the law of God. To fall sick is a physical sin and you are responsible for ill heath as you are responsible for your ill actions.

When you eat, mentally offer food to the Lord as Ahuti (oblation) to Him. It gives strength for work and service.

9. Foods which are bitter, acid (sour) salty, overhot, pungent (bi'ing or priking) dry and burning, and which cause suffering (pain), grief and sickness are dear to the Rajastic type of men.

EXP. By eating this type of foods, eyes become blood shot, tears trickle down, nostrils water copiously (profusely), the stomach burns and man falls ill etc. such foods tell upon the duration of life and are injurious to spiritual practices

10. Food which is half-cooked or half-ripe, insipid (tasteless) putrid (rotten, striking), stale (cooked overnight) and polluted (remains or leavings झूठ) and which is impure too, is dear to men a Tamasic disposition.

EXP. insipid—(नीरस, रस रहित, बेस्वाद) as oranges, sugar cane etc. the juice of which has dried up.

Putrid—bad smelling as onion, garlic or which have stunk.

Stale—also those fruits as vegetables which were plucked from trees etc. much time ago.

Impure—as meat, fish, eggs etc. which involve injury wine or other intoxicants, tobacco etc which are forbidden and are impure by their nature or food purchased with ill-gotten money.

11. The sacrifice, which is offered (performed) as enjoined by spiritual ordinances, by men having no desire for fruit, under the firm belief that it is a duty which must be performed (i e. Yajna for Yajna sake) is the Sattvic type of sacrifice.

12. That sacrice, however, which is offered for the sake of mere show (ostentation i,e. for self-glorification or advertisement) or even with an eye to its fruit, know it to be Rajasic, Arjuna.

13, That sacrifice is said to be Tamasic, which is without sanction of the scriptures, in which no food is distributed; no sacred formula (mantra) is chanted, and no sacrificial fees or gifts are paid (to the officiating priests), and which is devoid of faith

EXP. Mantras are the indications of noble intent behind an action.

When all self-indulgence in general and sex indulgence (स्त्री भोग) in particular are eschewed and the body is dedicated to the service of the Lord, it is called continence (celibacy) ब्रह्मचार्य)

14. Worship of goods, the brahmans, one's elders (service of gurus, patients etc.) and wise men, purity (cleaniness), straightness, continence (celibacy) and harmlessness (nonviolence) this is called penance (austerity) of the body (they purify the body).

EXP Straightness—It is uprighteousness to excute all bodily activities in a clear, open and ethical way.

15 Words which cause no annoyance to others and are truthful, agreeable and wholesome (beneficial), as well as the study of the Vedas and other Sashtras and the practice of repetition of the Divine Name—this is known as austerity of speech.

16. Cheerfulness of mind, placidity (serenity), habit of contemplation on God, control of the mind and perfect purity of inner feelings (heart or disposition or thought or honesty of motive) all this is called austerity of the mind.

EXP. Contemplation or Meditation on God—it is taking off strain and stress from the mind. It is being still for some time from your thoughts, mentation, desires, imaginations and resting in the God within. It is called silence (mouna). The control over speech (i.e. observing silence) is external silence or Mouna.

These penances purify the body and the mind as fire purifies gold.

19. This threefold penance performed with supreme faith by Yogis (men of steadfast mind) expecting no return (fruit or reward) is called Sattvic.

18. The penance which is performed for the sake of renown (or respect) honour and worship (reverence) and for ostentation, and yields an uncertain (unstable) and momentary (transitory) fruit has been spoken of here as Rajasic. (i e which yields fruit here or in this world only).

19 Austerity which is practised by deluded men through perversity (obstinacy) and is accompanied with selfmortification or is intended to harm others, such austerity has been declared as Tamasic.

EXP. Self-mortification—self-torture i e. with torture to mind, body and senses as hanging upside down i.e. head down and legs up, lying or sitting on nails, to keep standing on one leg etc. (XVII 5—6) such an austerity does not lead to Liberation.

20 The gift which is made to one who does nothing in return, (who is no benefactor) with the idea that it is one's duty to give and with due regard to the place, time and recipient (deserving person) of the gift, is said to be Sattvic.

EXP. Charity for charity sake. It should be given in right place, at right time and to a worthy or deserving person. It is showing sympathy to God's creatures (men, beasts, birds etc), It return is expected, it is no charity but only an exchange of hospitality (service of friends, guests). Giving to the poor is lending to the Lord who will return your money with compound interest as your fixed deposit in the bank becomes double in seven years. Sattvic charity purifies the mind.

When your right hand gives something as charity, let not your left hand know it (i e. keep your charity a guard secret and do not advertise it). When giving charity think that God Himself has come to you in the form of a poor, blind or crippled beggar. So see God in them.

21. A gift which is bestowed (given) in a grudging spirit (in unwilling mood or given reluctantly or grudgingty) and with the object of getting a service in return or in the hope of obtaining a reward, is called Rajasic.

22. The gift which is made at an improper place and time and in a disrespectful (disdainful or scornful) and insulting manner to undeserving persons is said to be Tamasic.

OM TAT SAT Explained 23—27 :

23. OM TAT SAT—this has been declared as the threefold appellation (name) of the Absolute, who is Truth, Consciousness and Bliss solidified. At the beginning of the creation Brahmans and the Vedas as well as sacrifices were created by it.

24. Therefore, all acts of sacrifice, gift and penance as enjoined by scriptures are always commenced with the utterance of divine name 'Om' by those who are entitled to chant (recite) the Vedas (or by the followers (knowers) of the Vedas or by the knowers of the Eternal Brahman or by those who are given to the recitation of the Vedic chants (hymns).

25. With the idea that all this (everything) belongs to God, who is denoted by the appellation (name) TAT, various acts of sacrifice and austerity as well as acts of charity are performed by the seekers of Liberation without expecting or desiring any fruit in return for them.

EXP. Even the best action done for oneself begets evil. But even the worst of actions, like warfare, done for the service of the Lord is freed from all sin because he is freed from agency or doership.

26. The divine name "SAT" is employed (used) in the sense of truth and goodness. And the word "SAT" is also used in the sense of a praiseworthy (good) act. Arjuna.

EXP. OM Tat Sat is a threefold name of God. Do not regard this name as merely a group of three words but regard it as God Himself. These words indicate (are a symbol) of God. This tripple name of Brahman can be uttered or used either separately or jointly before beginning any of your daily works such as charity, sacrifice, austerity, meditation and all

other daily obligatory duties and at the end of all these good acts.

The utterance of this name in the beginning and at the end makes up the defficiency or any defect whatever in your actions. By doing so you get the help, blessings and grece of God and this will give you success in all your undertakings and all obstacles are removed. It makes all your acts as an offering to Him.

Om Tat Sat is Gita's mantra. Its utterance opens the gates of God's grace and it aids the evolution of jivatma. If it is uttered with faith and love, it purifies the heart and feelings. It saves us from evil effects and misery and gives us spiritual power. This is the greatness of His name. It makes all your acts pure and beneficial. Then actions do not bind us. It has a good and great effect an the subconscious mind. It destroys egoism and increases Devotion and it gives Liber-ation Dear readers ! try this mantra of Om Tat Sat. Every religion has such phrases of the christians say, "God bless us" and the Muslims say "Bismillah" Dear readers, do try this. We assure you that you will surely be benefited by it.

27. And steadfastness in sacrifice, austerity and charity is likewise spoken of as 'Sat', and action for the sake of God is veri y termed as 'Sat'.

EXP. Offer all your actions to God in order to be free from the bondage of action.

Scaffolding (पैड़, means) and constructing a building (end) both are necessary. Give attention to both. In the same way, sacrifices are the means, Godhood is the end or goal. The faster we walk, the sooner we shall reach the goal (God).

28. An oblation which is offered (i e. sacrifice), a gift given, an austerity practised, and whatever good deed is per-formed, without faith, it is all termed as naught. (Asat) therefore, it is of no avail (value) here or hereafter.

EXP. Faith is the principle of action. It give zeal to do our duty A man of faith has confidence in him. We can cross over the ocean of the world by sitting in this boat of Faith. It makes the weak strong and the coward brave. It

makes the impossible possible. It is the gate way to God because by this we can get knowledge and develop Devotion. It is search light to find out God. It is the first rung of the ladder of spirituality. It moves mountains. It is a white cloth which can take the colouring of Devotion, love and service etc. Seed cannot sprout in a stone. Similariy, the teachings have no effect on him who has no faith. Also see XVII—3.

OM TAT SAT

OM

CHAPTER XVIII

The Way of Liberation in Renunciation

(Moksha—Sannyasa Yoga)

1. Arjuna said : O mighty-armed Sri Krishna, O inner controller of all, (or knower of heart) O Slayer of Kesi, I wish to know severally (separately) the truth (true nature) of Sannayasa (Sankhyayoga, Renunciation) and Tyaga (Karmayoga, Relinquishment or Abandonment).

Arjuna asks : What is the distinction between Sannyasa and Tyaga ?

EXP. See XII—5.

2. The Blessed Lord said Some sages understand Sannayasa as the giving up of the actions with desire ; and other thinkers declare that Tyaga consists in (is) relinquishing the fruit of all actions.

EXP. Gist of Karmayoga :—"A Tyagi does his daily duties in a spirit of dedicat on. Seeds for further transmigration (rebirth) should not be sown by those who wish to attain Moksha. As the servant of a rich man does the work assigned to him, the devotees should discharge their duties holding these as the master's mandate. Repeat His name mentally when the activities are going on at the physical level."

—S. Ram Krishan

Renuneratian (Sannyasa) in the Gita means dedication of all actions to God or doing actions in a spirit of dedication (Smarpan).

3. Some wise men declare that all action contains some evil, and is therefore worth giving up ; while others say that acts of sacrifice, charity and penance should not be given up.

EXP. All action is evil—as if you light fire or a lamp, insects die. But this is a necessary evil. Life lives on life. How shall we cook out food without fire ? Every rose has a thorn poision is bad but useful medicine can be extracted from it. So the gita says perform action desirelessly to escape bondage.

4. Of Sanayasa and Tyaga, first hear My conclusion on the subject of Tyaga (Relinquishment) Arjuna ; for Tyaga, O tiger among men, has been declared to be of three kinds —Sattvic, Rajasic and Tamasic.

5. Acts of sacrifice, charity and penance are not worth giving up ; they must be performed. For sacrifice, charity and penance—all these are purifiers of wise men.

6 Hence these acts of sacrifice, charity and penance and all other acts (duties) too, must be performed without attachment and hope of reward (fruit), this is My considered and supreme (best) verdict (conviction or opinion), Arjuna.

EXP. True renunciation (sanyasa) is not non-doing but non-attachment to fruits.

"Desire cannot be got rid of by gratification or sappression. Desire fiares up by gratification which is to the senses what is ghee to fire."

—T.L. Visvani.

So a true Tyagi (relinquinsher) moves in the world desireless and passipoless.

7. (Prohibited acts and those that are motivated (promted) by desire should no doubt be given up). But it is not advisable (proper) to abandon actions prescribed by scriptures Its abandonment through ignorance has been declared as Tamasic.

EXP. Not proper to abandon prescribed action—because it is purifying for the ignorant. The shirker or truant

will never get fit for higher studies. So do not have escape mentality and do not abandon perscribed action. But give up the idea of doership while at work and be fixed in Atma to rise above body-consciousness.

8. He who forsakes his duty for fear of bodily discomfort, saying that all action is troublesome (painful), practising this Rajasic form of relinquishment, he does not get the fruit (i.e. Liberation) of relinquishment (renunciaction) at all.

EXP. Do not have escape—mentality. The shirker will never get fit for Liberation.

9. An action enjoined by the scriptures, which is done as a duty, giving up attachment and fruit that alone is regarded as a Sattvic (pure) form of relinquishment.

EXP. So give up agency (doership) while at work and be fixed in the Atma to rise above body-consciousness. Such a man is a Yogi Someone has rightly said :—

Those who gathered the pearls of name rich became.
The desires of the world at last, poor became.
Who should buy glass, abandoning gems and jades.
Who should suck millet stalks, abandong sugarcanes.

Ttanslation in Hindi.

जिन्होंने नाम के मोती रोले, वोह माला माल हुए।
दुनिया को चाहने वाले, आखर को कंगाल हुए।
कंच कौन खरीदे, छड के हीरे पन्ने।
चरी दे टांडे कौन चूपे, छड के पोने गन्ने।

10. He who neither hates action, which does not lead to happiness, nor is attached to action, which is pleasant or conducive to good, that person, imbued (filled) with the quality of goodness (Sattvic) has attained freedom from doubts ; he is wise and a man of true renunciation.

EXP. He accepts life ungrudgingly. He bows to God's will As the mirror remains unaffected whether an ugly thing comes before it or a beautiful one, in the same way, plessant or unpleasant duty has no effect on him.

11. Since (Indeed) all action cannot be given up entirely by anyone possessing a body, he alone who renounces the fruit of actions is truly called man of renunciation (or relinquisher).

12. Good, evil and mixed—threefold is the fruit of action hereafter for those who have not renounced the fruit ; but there is none whatever for those who have renounced the fruit (because their actions are like burnt up seeds which cannot sprout).

13. In the branch of learning known by the name of Sankhya system or doctrine which prescribes means for neutralizing (eradicating) all actions, these five factors (causes) have been mentioned as contributory to the accomplishment of all actions ; know them from Me, Arjuna.

14. The body (as the seat of all activity and the organs of action), the agent (Jivatma who think himself the doer) and the different kinds of organs as senses (ten organs of action and perception, mind, budhi and Ahankara) as also the different activities of various kinds and the fifth Daiva or destiny—these are the causes (factors) operating here towards the accomplishment of actions.

EXP. Daiva or Destiny—(1) It is the impressions (Sansparas) of the good or evil actions performed in past births.

(2) Its second meaning is the presiding diety (divinity), Every sense organ has presiding diety with the help of which it works. For example, the presiding diety of the eye is the sun with the help of which it sees and works.

Activities of various kinds—the various activities or functions of vital energies (i e. Pranas)—Chidananda. These five factors are responsible for all our actions and the Atma is non-doer.

15. These five are the causes of whatever actions, right or wrong, man performs with the mind, speech and body.

EXP. Actions of mind speech and body—thoughts and feelings is the subtle form of actions. Its gross manifestation (form, is words and deeds.

16. Not withstanding this, however, he, who, having an impure mind, regards the absolute, taintless Self as the doer (or regards himself as the doer) that man of preverse (wilfully wrong) understanding does not view (see) aright.

EXP. The reflected Atma is not the original Atma, just as the reflected sun cannot be the original sun, but it is not different in nature from Atma or pramatma Atma reflected in the Prakriti or the body is the jivatma. On account of its connection with Prakriti, it regards itself to be the doer and enjoyer etc. But in reality, Atma or Self is the non-doer because it is unattached.

17. He whose mind is free from the sense of doership, and whose Reason is not affected by worldly objects and activities (actions), does not really slay, even having slaughtered (killed) all these creatures nor is he bound (by sin or his actions).

EXP. Neither really he slays nor is he bound—As the pictures of moving objects are reflected in the mirror, it is not the creator of these movements or reflections. The reflection leaves no impression in the mirror. It is ever itself It is unattached. Similarly, he is free from the binding effect of actions because he identifies himself with God and not the body or mind etc. even when doing acts.

18. The Knower, knowledge and the object of knowledge—these three motivate action (or are an incentive to action). Even so the doer, the organs and activity—these are the three constituents of action.

EXP. Knower, knowledge and object of knowledge give an impetus to action i.e. these rouse or create a desire in mind to act. For example, first the thought of going somewhere comes to the mind, then he goes. First a man thinks of giving tea to his friends etc., then he collects things for tea. The doer, the organs and activity these three are the constituents (or basis) of action. i.e. with these three man performs action. This verse combines theory (thought) and practice (action). The Jivatman is both the knower and the doer. It is he who first has the knowledge of the object of knowledge and then action takes place.

19. In the system (science) classifying the three gunas or in the branch of knowledge dealing with the three Gunas or modes of Prakriti, knowledge and action as well as the doer have been declared to be of three kinds according to the Gunas which predominate in each (or according to the difference in Gunas). Hear them too duly (as they are) from Me.

EXP. The Sankhya system (philosophy) is the science of the three Gunas by kapila. It is an authority on the science of the three Gunas.

20. That by which man perceives (sees) one imperishable divine existence (entity or Being or soul) as undivided and equally present in all individual beings know that knowledge to be Sattvic.

EXP. The knowledge that sees one soul in all beings (i.e. which sees unity in diversity) is Sattvic (as there is the same sky in a honse and a pitcher).

21. That knowledge, however, by which man cognizes (sees) many existences, (Beings, souls) of various kinds in all beings as apart (separate) from one another, know that knowledge to be Rajasic.

EXP. That knowledge which sees different souls in different beings (i.e. which sees diversity in unity or which sees diversity in diversity i.e. sees many as many and not unity) is Rajasic, (as seeing different skies in house, and pitcher etc. because they are different in shape and size). This is the knowledge of name and form and not of the Atma.

Seeing unity is knowledge ; to see diversity is ignorance because it is the knowledge of the pot, not of the earth out of which it is made.

22. Again, that knowledge which clings to one body as if it were the whole, and which is irrational (without reason) has no real object and is trivial (of little value) has been declared as Tamasic.

EXP. That knowledge which sees the body as Atma or everything and for this there is no reason because the effect

of Tamasic is ignorance (as one thinks one's family, village or country is the whole world) It is to take the part for the whole. He only cares for the nourishment of his perishable body.

This knowledge has no real object—without grasping the reality or trurh.

"So a Tamasic knowledge is false, baseless, worthless, irrational (not based on reason), not founded in truth. It is only a whim or a fancy—T.L. Visvani."

23. That action which is prescribed by scriptures, and which is done without the sense of doership (or egoism, संग रहित—to have no connection with the action that is performed) and without love or hatred by one who does not seek its fruit, is said to be Sattvic.

EXP. Action prescribed by scriptures—It means obligatory action such of earning a livelihood, looking after children, charity etc. Duty for duty sake is yogi's motto as breathing is done without hate or love.

24. That action, however, which involves much strain (exertion, effort) and is performed by one who seeks enojyments or by a man full of egotism, has been spoken of as Rajasic.

EXP. Which involves much strain—Reasonable effort is sanctioned for all undertakings.

25. The action, which is undertaken through sheer ignorance, without considering the result, loss (of power and wealth) to oneself and injury to others and one's own capacity, is declared to be Tamasic,

26. Free from attachment, unegotistic, endowed with firmness (fortitude) and vigur (zeal, resolution) and unswayed (unaffected) by success and failure—such a doer is said to be Sattvic.

EXP. A man endowed with firmness and resolution does not abandon his appointed duty even in great difficulties.

Unaffeeted in success and failure—This is possible only if we become an arrow, not the archer. If the arrow does not hit the mark, it is not to be blamed and if it hits the

mark, the credit does not go to it. So such a man is unchanged in success and failure because he acts desirelessly.

27. The doer who is full of attachment, seeks the fruit of actions and is greedy, and who is given to violence and of impure conduct, and is affected by joy and sorrow, has been called Rajasic.

EXP. Given to violence—He wants to earn money by fair or foul means, not caring for the injury done to others in doing so. He is just like a crow who takes advantage of the helplessness of a baby and snatches away the eatable thing from its hand.

28. Lacking piety and self-control (unsteady) uncultured (vulgar), arrogant, deceitful (dishonest) inclined to rob others af their livelihood, slothful (lazy) down-hearted (discouraged) any procrastinating, such a doer is called Tamasic.

EXP. Procastinating—a lover of delay in every work. He ever puts off. So he does not finish an hour's work in two days or so because he postpones work.

29. Hear now, Arjuna, the threefold division, according to (based on) the qualities (gunas) of Reason (budhi) as well as of firmness (dhriti) which is being told by Me, unreservedly (in full) and severally (separately or one by one).

EXP. Budhi decides what is to be done and Dhirti accomplishes that work.

30. Arjuna, that Reason which correctly knows (determines) what is right action and what must be done and what ought not to be done, what is fear and what is fearlessness, what is bondage and what is Liberation is Sattvic.

EXP. Right action and right cessation of action—i.e. paths of activity (प्रवृति मार्ग) and the path of renunciation (निवृत्ति मार्ग). The path of activity means the path of interested work or entanglement. The path of renunciation is the path of disinterested work or Liberation.

What is fear and what is fearlessness—what should be feared and what not. We should know what is the cause of fear (i.e. wrong action).

Bondage and Liberation—wrong action is bondage and right action is Liberation.

31. The intellect by which man does not truly perceive (see) what is Dharma (right) and what is Adharma (wrong) what ought to be done and what should not be done,—that intellect is Rasasic.

Adharma—sinful acts.

32. The intellect which imagines (understands incorrectly) even Adharma (wrong) to be Dharma (right), and sees all other things upside-down (perverted)—wrapped in ignorance, that intellect is Tamasic, Arjuna.

EXP. To imagine Adharma to be Dharma—Just as a student, thinking that studies are no good, plays truant. As Duryodhana thought all his sinful acts were acts of virtue. Do not put the cart before the horse (उल्ट काम करना).

33. The unwavering firmness by which through the Yoga of meditation, one controls (regulates) the functions (activities) of the mind, the vital airs (vital breaths i e. Pranas and the senses—that firmness, Arjuna is Sattvic.

EXP. Unwavering firmness (fortitude, will power determination, (धृति, धैर्य, कुव्वत इरादी, अज़म, मुस्तकिल मजजी —Firmness is the will-power which enables man to stick fastcling to any action, feeling or vriti for a long time. It does not let any slackness come in him, This Sattvic firmness has only one aim—the aim of God-realization. He does not stray away from his aim. Is is no way drostituted (misused for any other purpose). Firmness is a sine qua non (indispensable condition, qualification or necessity) for all spiritual practices. It is the foundation stone or backbone of all yogic practices. It is the means of conirolling the mind and the senses. It is one of the pillars of the edifice of yoga. Only that thread can be threaded in the needle tne end of which is pointed and stiff Similar to this in the firmness of the Yogi whose mind is a waveless ocean and it is like the needle of a compass which always points to the north. A man of Sattvic firmness holds on to Sattvic actions, a man of Rajasic firmness sticks to Rajasic actions and a man of Tamasic firmness holds fast to Tamasic actions. Himalayan

tasks need Himalayan efforts. So dear aspirant) plod on. Yoga fosters firmness.

34. And the firmness by which the man, who seeks the fruit of actions, clutches (holds fast to) with extreme fondness the first three objects of life, viz, Dharma (Virtue or duty) Artha (Prosperity or earthly possessions or wealth) and Kama (Pleasure, desire for wordly enjoyments or desire) that firmness, O son of Kunti, is Rajasic.

EXP. Dharma—to do good actions with a desire for fruit. He believes that he will be paid with compound interest for his good deeds here and hereafter.

He cannot make Liberation his goal which is the fourth object of life. He wants to a mass wealth and enjoy sense objects which he cannot help enjoying just as a man cannot help eating the dainty dishes and delicious sweet lying before him. However high a vulture may soar, its eyes are always fixed on the rotton carcase below. Such a man wins all battles (i.e. sense objects) and ultimatly loses the war (i.e. Moksha).

Can a patient refrain from nice eatables kept in his room. Will a sensuous man (भोगी) contain himself when he finds himself in the midst of sensual objects left at his disposal? He is sure to deviate from the path of Liberation and Devotion and indulge in sense pleasures. But in due course of time, he is bound to learn a lesson that the quest is to be made for the Imperishable and not the perishable.

35. And that (firmness) by which a misguided fool does not abandon sleep, fear, anxiety, despondency (grief) and also arrogance (vanity), that firmness is Tamasic, Arjuna.

EXP. King Dhritrashtra was a typical example of this, He had all these demerits. He was afraid lest the knigdom of his sons he lost. He was pained to hear of the cruelties committed by his sons. He was filled with grief on account of his being held to infamy.

Such men eat and sleep away time. They have fear that their money spent and nothing earned. They come to grief in their helplessness because once they wallowed in wealth,

now they wallow in the mud of despondency, chewing the cud of (ponder over) their past opulence (wealth). Stupid as they are, this is the wretched (miserable) sort of life that they carry on.

36, 37. O chief of Bharatas, hear from Me now the three kinds of joy (happiness). That in which one finds enjoyment only through practice (of Bhajana, meditation, service and worship of God) and whereby one reaches the end of sorrow (pain)—nay, that which appears like poison in the beginning (i.e., when the practices are started, but tastes as nectar in the end. that joy born on placidity of mind (or clear understanding) brought about by meditation on God is said to be Sattvic.

EXP. He was a fish out of water when he lived in the senses. He is now a fish got back into water due to his taking to spiritual life. A Yogi makes life, the sensuous man mars iife.

38. The joy which is derived from the contact of the senses with their objects, though appearing like nectar in the beginning (at the time of enjoyment) proves to the mischievous like posion in the end. That is why such a joy is said to be Rajastic.

EXP. Like poision in the end—Because it ultimately leads to the desterioation of his strength, health, complexion, intellect and wealth. Old age sets in too soon and he cannot discharge his duties well. Like a water in a leaky pot his happiness slips away at last Siva is the embodiment of self control. Death is no where Siva is.

39. The joy which deadens (stupefies) the soul, both in the beginning (i.e during its enjoyment) and in the end, and which is derived from sleep, indolence and carelessness is said to be Tamasic (because this happiness begins and results in self-delusion).

40. There is no being on earth or in the middle region or ever in heaven among the gods or anywhere else, which is free from these three Gunas (qualities) born of Prakriti (Matter).

EXP. The influence of the three Gunas is universal

because every being is born of Prakriti. The Ahankara (ego) which is the effect of Prakriti is annihilated in Smadhi (Absorption) only. Ego is like a garlic smell and cannot be easily obliterated except by God's grace. You cannot attain Liberetion unless you cross over the three Gunas.

Life is continuous. Death is not the end of life. The continuity of birth and death is inevitable so long as we are in the fetters of prakriti or gunas.

41. Arjuna, the duties of Brahmans, Kshatriyas and Vaishyas, as well as Shudras, are divided according to the qualities born of their respective natures (Svabhava).

EXP. Nature (Svabhava) is formed (fashioned) according to impressions (Sanskaras) of past actions and duties are divided according to that svabhava.

Actions from Sanskaras and Sanskaras fashion svabhava (nature) and from svabhava come Gunas and Gunas are the cause of action (duties) i. e. caste is according to Svabhava born of Sanskaras.

42. Subjugation of the mind and senses, enduring hardships for the discharge of one's sacred obligations (duty) external and internal purity, forgiving the faults of others (i. e. forgiveness) straighness of mind, senses and behaviour, belief in the Vedas and other Scriptures, God and life after death etc , study, teaching and knowledge of Vedas and other scriptures and realization of God – all these are the natural duties of a Brahman born of his nature.

EXP. "The treasure of a brahman is not of the mundane but of the divine. The Brahman aims at Self- realization.
—S. Chidanand.

43. Exhibition of valour (bravery, majesty, तेज) fearlessness ; (or firmness, cleverness (ingenuity or skill) and steadiness in battle (not fleeing from battle), bestowing gifts and lordliness (rulership or leadership)—all these are the natural duty a Kshatriya.

EXP. Fearlessness and majesty (तेज)—He is not cowed down by others and does not give up his duty. He does not bend before injustice and so people are afraid of doing in-

justice to him. Even a greatest castatrophe leaves no more impression in his mind (like a yogi) then a reflection does in a mirror. A Kshatriya's object is to do social justice and protect others from harm whereas a brahman opposes social evil. Also see XVI—1—3.

44. Agriculture, rearing of cows (or cattle) and trade these are the natural duty of a Vaishya (or member of the trading class). And service of the other classes is the natural duty (duty born of his nature) of a Shudra (a member of the labouring class).

45. Keenly devoted to his own natural duty, man attains the highest perfection in the shape of God-Realization Hear how the man engaged in (devoted to) his inborn (natural) duty reaches that highest consummation (or attains Perfection).

46. He from whom is the emanation (evolution) of all beings, by whom all this is pervaded,—by worshipping Him through the performance of his own duty, man attains highest perfection

EXP. It is Karmayoga combined with devotion. Offering all actions to God is the easiest way of aattining highest perfection because performance of one's own duty selflessly and the worship of God are not two things. Only after being an ideal man that one becomes a God-man. First be cast in a Kashastriya mould (ढांचे में ढलना) and then and only then you will become a brahman. Even the humble work becomes a window to glimpse the Lord if it is offered to Him as a sacrifice.

47. Better is one's own duty (Dharma), though devoid of merit (defective) than the duty of a nother well-performed for he who performs the duty ordained (enjoined) by his own nature (Svabhave) does not incur sin.

EXP. Better is one's own duty etc—changing one's profession may be right for a wordly man but spiritually it is not proper because it is a hindrance as regards spirituality. It leaves no scope for renunciation of fruit which is the principal teaching of the Gita. Moreover, he who has no constancy (i.e. who wavers), cannot attain Yoga. By charging

one's occupation, one's personality is dissipated. It is oscillation (wavering) and vacillation (change one's opinions) which hinder spiritual progress. Secondly, it is easy to perform one's own natural duty and man can fix his mind on God. There is also a proverb : "Everyman doth his own business best." जिसका काम उसी को साजे और कोई करे तो ढींगा बाजे) So one's own Dharma, though defective, is better than the Dharma of another, as the service of an ugly husband is beneficial to a chaste wife. Every work has some defect just as fire has smoke. Again if you adopt the profession of another, you may rob him of his livelihood, because in this way there will be too many men in that trade and this will dwindle the income of all, making them hard to make both end meet as is happening even now-a-days, and it will cause unemployment. Moreover, no duty (work) is too mean or too humble. Every work is dignified (honourable). So we must have a firm belief in the dignity of labour and stick to our own natural duty.

48 Arjuna, one should not abandon one's duty which attaches to him from his very birth, even though defective. All undertakings, indeed, are tainted (enveloped) with some blemish (defect) just as fire is clouded by smoke.

49. He whose mind (or budhi) is unattached everywhere, who has subdued his self and whose thirst (desire) for enjoyment has completly disappeared, reaches through Sanyasa (Sankhyayga i.e. the path of Knowledge) the highest perfection of (or in the form of) actionlessness (worklessness) i.e., freedom from (the bondage of) Karma through God-Realization.

EXP. Actionlessness (Naishkarmya)—He attains the supreme state in which he remains as the actionless Self by his renunciation of all actions, for which he is prepared by his right Knowledge. Karmoyoga becomes Karma Sannysa. Unlike ordinary people the mind of the yogi is like a waveless ocean. The state of actionlessness and Brahamanvastha are one and the same thing.

50. Arjuna, know from Me only briefly the process through which (or how) man having attained actionlessness

or Perfection in the form of purity of heart, whieh is the highest consummation of Jnanayoga (the path of Knowledge) reaches Brahman.

EXP. After the practice of selfless action, the aspirant attains God. It is the practice of Yoga that chisels the mind of all its angularities (crookedness).

51, 52, 53. Endowed (gifted) with an untarnished (pure) intellect and partaking of a light, Sattvic and regulated diet, living in a lonely and sacred place, having renounced sound and other objects of the sense, having controlled the mind, speech and body by restraining the mind and senses through firmness of a Sattvic type, taking resolute (firm) stand on dispassion (vairagya) after having completely got rid of attraction and aversion and remaining ever devoted to (absorbed in) the yoga of meditation having given up egotism, violence, arrogance, lust, anger and greed or luxuries, devoid of the feeling of (mineness) and tranquil of heart,—Such a man becomes qualified for onenes (or to be one) with Brahman who is Truth, Consciousness and Bliss i.e. he is qualified to become Brahman.

EXP. Compare II-55-71, XII-13-20, XIII-7-11, XIV-6, XVI-1-3, XVII-46.

Lust (desire, काम)—He who cherishes the senses is a bhogin and who curbs them is a Yogin. Attraction (Raga) and aversion (Dvesha) are the two chief enemies of man. Take out these two poisonous fangs of the snake mind and render it harmless and be free.

54. Established in identity with Brahman or having become one with Brahman or Brahman—become (who is Truth, Consciousness and Bliss solidified), and cheerful or tranquil in mind, the Sankhyayogi no longer grieves nor craves for anything. The same to all beings, such a Yogi attains supreme devotion to Me.

EXP. Brahman-become or become one with Brahman --Not that he is yet freed and become the Absolute but is firmly grounded (दृढ़ स्थिति होना) in the knowledge that he is Brahman. His attainment of freedom is described in the next verse.

Giana and bhakti are the obverse and the reverse of the same coin for perfected personality. All paths are one at their culmination (parakashtha). A Braham giani is simultaneaously (at the same time) a bhakta of God. He beholds all beings with revererence, this universe being the veritable manifestation (rupa) of God.

55. Through that supreme devotion he comes to know Me in reality, what I am i.e. how great I am and who I am, and thereby knowing Me in essense, he forthwith enters into My being.

56. And the Karmayogi, who has taken refuge in Me (or depends on Me), though ever performing all actions whatsoever attains through My grace the eternal, imperishable abode (state).

57. Therefore, mentally resinging or surrendering all your duties (actions) to Me, and taking recourse resort) to Yoga in the form of even-mindedness, be solely devoted to Me or with Myself as your supreme goal or object) and constantly give (fix) your mind to Me.

58. With your mind thus given to (fixed on) Me, you shall tide or get over all difficulties (obstacles) by My grace. And if, from egotism (out of pride) you will not listen to Me, you will be lost (will perish) i.e. you will fall.

59. If, taking your stand on (or filled with) egotism, you think, "I will not fight," vain in this resolve (determination) of yours ; your nature will drive (compel) you to act (fight).

"A shadow follows a substance, so a man's nature clings on to him. Your work was born when you were born and you are bound to do it." —T.L. Visvani

60, Arjuna, that action too which you are not willing to undertake (do) through ignorance,—bound by your own duty born of your nature, you will helplessly perform.

61. Arjuna, the Lord dwells in the hearts of all beings, who are mounted on the automaton (machine) of this body, causing them by his illusive power (Maya) to revolve (according to their actions) as though mounted on a potter's wheel.

EXP. The Maya of the Lord makes us dance like puppets. Man does what he can and God does what He wills. So instead of claiming doership, man should submit to be a willing instrument or vehicle in His hand.

62. Take shelter (refuge) in Him alone with all you being (heart), Arjuna. By His mere grace you shall attain supreme peace and the eternal state (abode).

EXP. So instead of claiming agency, we ought to submit to be willing instrument in His hands. The grace of the Lord is the greatest alchemy (रसायन). It converts base man into divine and ultimately absorbs him in Himself. The glance of His grace soosthes the broken heart.

63. Thus has this wisdom (knowledge) more secret (profound than secrecy (profoundity) itself, been imparted to you by Me, having fully pondered over (reflected on) it, do as you like.

EXP. Having reflected on it (i.e. having reflected on this knowledge of God-realization through selfless action, which has been imparted to you.

64. Hear, again, My supreme word, the most secret of all truths. You are extremely dear to Me ; therefore, I shall offer you this salutary advice, (offer beneficial advice for your good).

65. Give your mind to me (or fix mind on Me). be devoted to Me, worship Me and bow to Me. Doing so you will without doubt come to Me alone. I truly promise you ; for you are exceptionally dear to Me.

66. Resigning (abandoning, surrendering) all your duties or dharmas (of body, mind and intellect) to Me the all-powerful and all-supporting Lord, take refuge (shelter) in Me alone. I shall absolve you of all sins, worry (grieve) not.

EXP. **Self-surrender** (शरणगति)—It means offering body, mind, wealth and all your actions or duties (doing all actions without the desire for fruit as reward) to the Lord. It is casting oneself in the mould of the Lord and thus losing one's separate existence. It is to be one with Him as a lump of salt consigned to water become water in its turn or

When a river falls into the sea, it loses its separate existence and movement and becomes sea. This is true self-surrender. After self-surrender, if we misuse our body, senses, mind or wealth, we take back what we have offered to Him. A true devotee places all his senses at the Lotus Feet of the Lord. He makes a garland of the feelings of his mind and puts it round His neck He gives himself over to Him in the form of Gurudakshna (Preceptor's fee) It is to make His will (wish) you will (wish) and to have no wish (will) of your own like a faithful servant.

There is no other single spiritual practice (Sadhana) such as charity, penance, sacrifice etc. which liberates and destroys all sins and ultimately leads to Liberation except self-surrender to the Lord. Dedicating all your actions to the Lord has such a magic power. The big boss serves for all (हाथी के पांव में सब का पांव) This is Karmayoga with Devotion as a prominent factor. It is a mahamantra and a divine talisman (दिव्य तावीज़). It is a penacea for all worldly evils. Repeat the following Mantram daily, "I am Thine, my all is Thine, Thy will be done. I am the instrument, you are its manipulator. I am an arrow, You are the Archer. I move as you make me move. My doings are all your doings. Not I, not I, but you," In t is way, you surrender your (Ahankara) to the Lord and this is a potent remedy for rooting out your ego.

The foundation stone of Self-surrender is the belief that there is nothing mine than the Lord in the world. What He does is all for my good. His punishment is also a blessing in disguise because it washes off all sins.

Self-surrender consists in doing the following things :—

(1) Offer all your actions to the Lord, whatever you eat, drink or do. Do all this to please Him.

(2) Take refuge in Him.

(3) Constantly fix your mind on Him.

(4) Have complete dependence on Him.

(5) Never grumble at the doings of the Lord but resign to His sweet will.

(7) Serve Him with all your heart and soul.

(6) Regard Him as your supreme goal and your supreme Lord.

(8) Be devoted to Him with all your being or have an exclusive (unwavering) love for Him.

(9) Make the Lord, the Master (owner) of all your wealth etc. and you yourself act as a trustee or as His agent because all your things belong to Him.

(10) See the Lord in all beings and therefore serve them and do mental prostration to all, thinking them to be the manifestations (forms) of the Lord.

Benefits of Self-surrender :—The Lord gives Himself over to you for the worldly perishable things you offer Him.

(2) Man attains peace because he has no desire and no fear to worry.

(3) He becomes fearless in life.

(4) He is always cheerful under all circumstances because he believes in the benign dispensation of the Lord and because he sees His hand at work in everything.

(5) He has concentration of mind and attains Samadhi. So it is an easy means to see the Lord.

(6) It destroys all sins because all his acts are for the Lord and without the desire for fruit or reward.

(7) Only by taking refuge in the Lord of Maya that we can cross over the sea of Sansara.

(8) It helps you to remember Him all the time.

(9) By offering all your acts to God, you get rid of

evil acts because you will be ashamed of offering bad acts to Him because we give only a good thing to any one, not a bad one.

(10) As fuel consigned to fire becomes fire, through self-surrender and identification with God, one loses one's individuality or separate existence. So dedication and not occupation, should be your motto or watch word in life.

(11) It roots out the ego (Ahankara) because you do not regard yourself as the doer.

Also see VI-47, IX-27, XI-55, and XVIII-56, 57, 62, 65.

A devotee feels that he is non-separate from the Lord. He loses his separate individuality (existence) in the absorbing love of the Maker. In his God intoxication (masti), he is not aware of the earthly happenings. Like a baby in the bosom of its mother, the devotee is under the benign care (protection) of the Lord. So give up all other means of attaining God. Submitting to divine will is the proper course. The Pandvas did this from the very start, but the Kaurvas defied the Lord. So they were ruined.

The true seeker must surrender his heart and soul to Him and He will liberate him from all sins. Self-surrender is like a river making itself over to the sea. The will of the jivatman merges in the will of God. A bhakta feels that he is non-separate from the Lord from the beginning to the end. He loses his individuality in the absorbing love of the Maker.

67. This secret gospel (teaching) of the Gita should never be imparted to a man who lacks penance, nor to him

who is without devotion, nor even to him who is unwilling to hear (or who does not render service to the Guru), and in no case to him who finds fault with Me.

EXP. The teaching has no effect whatsoever on such men. So do not cast pearls before a swine. The teaching should not be made a cheap affair. Teach them who have discipline, Devotion and service, others will not understand it and a misunderstanding may do more harm than good.

"Rain water does not accumulate on an elevated place. It flows to a low region. Even so, the grace of the Lord does not descend on the hearts of the haughty and the vainglorious. It dawns in the hearts of the low and the meek."

—S. Ram Krishan.

68. He who, with supreme love (devotion) to Me, preaches (imparts) the most profound gospel of the Gita among My devotees shall come to me alone ; there is no doubt about it.

EXP. Preach this gospel among My devotees—Such a man will come to the Lord because spiritual service i.e. preaching the Gita is a means of attaing Me and it is a great means of becoming divine. But it should be done unselfishly. But those who practise the teachings are the best propagandists because to practise Vedanta is to live Vedanta. Actions speak louder than words. What you are is more important than what you say.

He who teaches learns better than he who studies for himself. He will have more intellectual clarity. But by doing so, he should not assume the role of the Master, but he

should feel himself as an instrument of the Lord. The role of the Master engenders egoism while that of a sarvant of the Lord promotes Devotion to Him. Bhakti and gyana increase in such an ardent soul which spreads the message of the Lord. Spiritual service is, therefore, another means to gain access to the Lord or divinity. A devotee delights in serving and not in being served.

69. Among men there is none who does Me a more loving service than he ; nor shall anyone be dearer to a than he on this earth.

No more loving service etc.—Because a preacher helps the people to go across the sea of the world and attain Him. Just as the mouths of gutters (परनाला, gargoyles, spouts), are like the mouth of a lion through which the rain water seems to come from the roofs, but it actually comes from heaven. Similary words of saints seem to be their own but they really come from God i.e. the words of the saints are the words of God. This soul-emancipation service selflessly is dear to the Lord.

70. Whoseover studies this sacred dialogues of our in the form of the Gita, by him too shall I be worshipped through the sacrifice of knowledge, such is My mind (conviction) or so I hold.

EXP. Study of the Gita is a sacrifice of knowledge because by studying the Gita daily, we come to know of the real nature (Svarupa) of God. So it is better than a sacrifice with money. Those who study the Gita and try to live up to its teachings are performers of Gian Yajna, which is very

pleasing to the Lord. It is the worship of the Lord. But those who practise the tecahings of the Lord are the best propagundists because to preach Vedanta is to live Vedanta.

71. The man who hears the holy Gita with reverence (faith) and in an uncarping spirit,—liberated from sin, he too shall reach the happy worlds of the virtuous.

EXP. Studing the Gita or hearing it with falth, has the same effect. But putting its teachings into practice is essential. We prostrate at the feet of a saint but we place our feet on his teachings.

72. Have you heard this gospel of the Gita with one pointed mind, Arjuna ? And has your delusion born of ignorance melted away (destroyed), conqueror of riches ?

73. Arjuna said : Krishna, my delusion is destroyed and I have gained knowledge through Your Grace. I stand freed from doubts ; I shall, therefore, carry out (do) your bidding.

EXP. I will obey—Arjuna now surrenders his individuality and becomes one with the Lord and thus becomes inheritor of Divinty. The littleness of human effort and the greatness of the Lord are now clear to Arjuna. At first, he felt like a fish out of water. Now he has become whole and feels like a fish brought back into water. Thoughts have a great magical power. So if you want to change a man, change his this thoughts. He will be entirely revolutionized.

As fuel consigned to fire becomes fire through self-surrender and identification with the Lord, one loses one's separate individuality. A jiva's highest wisdom is to surrender

to God. It happens when jiva's egoism (doubt, illusion) is gone. He then acts as an instrument in the hands of the Lord and he thinks his highest place is His Holy Feet.

When the tail of a tadpole (young frong) drops off, he can live both on land and in water. Similarly, when man attains Braham Gyana, his tail in the shape of ingorance (i.e. his tail of ignorance) drops off. Then he becomes a jivanmukta (i.e. a liberated one or soul) and he can live in the world and dwell in the Brahman at the same time."

—S. Ram Krishan)

74. Sanjaya said : Thus I heard the marvellous and thrilling conversation (dialogue) between Sri Krishan and the high-sould Arjuna, son of Kunti.

75. Having been blessed with the divine vision (eye) by the grace of Vyasa, I heard this supremely secret gospel (Yoga) direct from the Lord of Yoga, Sri Krishna Himself imparting it to Arjuna before my very eyes.

76. O king ! Remembering again and again that sacred and wonderful conversation between Bhagavan Sri Krishna and Arjuna, I rejoice again and yet again.

77. O king ! Remembering also, again and again that most wonderful Form of Sri Krishna, great is my wonder and I rejoice over and over again.

78. Wherever there is Bhagavan Sri Krishna, the Lord of Yoga, and wherever there is Arjuna, the wielder (holder) of the Gandiva bow, prosperity, victory, glory (or expansion of welfare) and unfailing (sound) righteousness or policy are there ; such is my conviction.

EXP. Prosperity, victory etc. are assured there where there is the union of the following :

(1) Yoga (Krishna) and energy or power (Arjuna) the wielder (holder) of the Gandhiva bow.

(2) Knowledge and the practice thereof.

(3) Saint and soldier.

(4) Bhakti and Shakti.

Their union makes impossible possible. Subduing the human will to the divine will without being inactive is the proper course. This the Pandavas did from the very start and so they succeeded, but the Kaurvas defied the Lord and so they were ruined.

OM TAT SAT

To the Blessed Lord be homage !
OM ! Peace ! Peace ! Peace be to all.
May there be happiness everywhere !

OM TAT SAT

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